The IMPROVEMENT ERA



Beginning in this Issue . . .

an enlightening series of articles
on the Book of Mormon
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By Hugh Nibley, Ph.D.

JANUARY 1950



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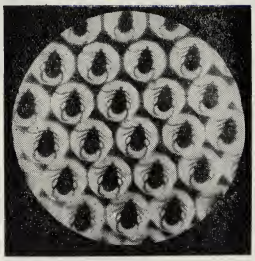
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EXPLORING THE Universe

By DR. FRANKLIN S. HARRIS, JR.

ROY J. PENCE of the Division of Entomology, University of California at Los Angeles, has succeeded in making some remarkable photographs showing how objects look through the compound eye of the dragonfly. The lens system of crystalline cones which make up the transparent facets was removed and placed on a microscope slide, the image formed by the light passing through the lens was photographed through a microscope. The picture shown is magnified about three hundred times and shows a single woodtick two inches from the eye and directly against the light.



A woodtick seen through the eye of a dragonfly

EXPERIENCE has shown in astronomy that the fastest types of photographic plates would have to be exposed for about one minute to record what the dark-adapted eye can barely see. A three-minute exposure would record a star of one magnitude fainter than the eye can detect.

A NEW artificial sapphire lens has been used in a motion picture camera developed at the University of Rochester. It is almost impossible to scratch and its high index of refraction, which changes little with the color of the light, improves the images produced.

GENESIS 19:1 relates that "Lot sat in the gate of Sodom." Professor William F. Albright reports that archaeologists at Tell al-Nasbah have found long stone benches in the partly enclosed area, just outside the gate.



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NEWEST APPOINTEES TO M.I.A. GENERAL BOARDS ARE QUALIFIED FOR SERVICE



HARRY CLARKE



SHARON R. BOUD

THE latest appointments to the general boards of the Mutual Improvement Associations are Harry Clarke, Sharon R. Boud, Jeannette H. Demars, and Leonora Nelson Sorensen. (See THE IMPROVEMENT ERA, "The Church Moves On," September and October 1949, pages 616 and 692.)

Elder Clarke, a convert to the Church from England, filled a full-time mission to his native land under President George F. Richards, then president of the European Mission, during World War I.

After coming to Salt Lake City, he filled a two-year stake mission in the old Granite (Salt Lake City) Stake and also was a member of the Sunday School board of that stake. Later, he was a member of the Y.M.M.I.A. board of the Salt Lake Stake. During World War II, he served the Church as assistant military coordinator for the western states. He is a well-known Salt Lake City musician and a member of the staff of radio station KSL. He is assigned to the special interest committee of the general board.

Mrs. Boud, wife of John W. Boud, former navy chaplain, graduated from East High School in Salt Lake City in 1943, winning a scholarship to study speech and dramatics at Denver University. Later she studied at Stanford University (California), Brigham Young University, and the University of Utah. Following the completion of her college training she filled a mission in the Northern States, laboring in Iowa and Illinois.

She has worked as drama director and Gleaner teacher and held various other Church positions. She has been assigned to the drama committee of the general board.

Mrs. Demars is the wife of Ellis T. Demars who was recently appointed to the Y. M. M. I. A. general board. She is a graduate of the L. D. S. University where she won the Heber J. Grant scholarship award, and she later graduated from the University of Utah with highest honors.

Active in ward and stake assignments, she has taught in Sunday School, Primary, and M. I. A., been a counselor and president of a ward Mutual, and a member of the Relief Society presidency. She has served



JEANNETTE H. DEMARS



LEONORA NELSON SORENSEN

as a ward and stake M. I. A. dance director in various places throughout the Church during the past fifteen years. She is the mother of five children. She has been assigned to the dance committee of the general board.

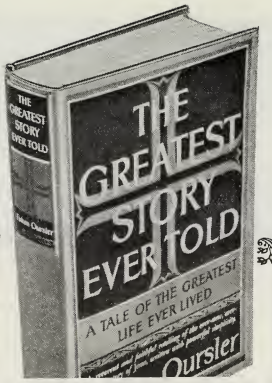
Mrs. Sorensen attended the Juilliard Institute of Musical Art in New York during 1944-45 and graduated from the University of Utah in 1947. During 1946-47 she instructed part time in the dance department at the University and at the Stewart Training School. Since her graduation she has been a full-time member of the University of Utah faculty. She has completed work toward her Master of Arts degree and has served as pianist in the Manhattan (New York) and the Marlborough (Salt Lake City) wards. She has served as chorister in the Marlborough Ward for three years. She has been assigned to the dance committee of the general board.

TWO MORE BOARD MEMBERS NAMED

MARIE STUART and Ethel Baker Callis, both of Salt Lake City, have been appointed to the Y.W.M.I.A. General Board. Miss Stuart will serve on the special interest committee, while Mrs. Callis has been assigned to the drama department. Their pictures and further information concerning them will appear in the February IMPROVEMENT ERA.

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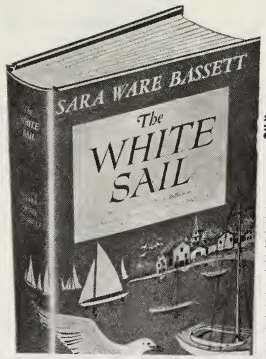
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VOLUME 53 ~ NUMBER 1 ~ January 1950

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THE COVER

The poetic charm of January's snow has been strikingly portrayed in this photograph by H. Armstrong Roberts.

EXECUTIVE AND EDITORIAL OFFICES
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WHAT'S AHEAD?

By DR. G. HOMER DURHAM
Head of Political Science Department, University of Utah

THE new year dawns. What lies ahead? To project existing situations may indicate some patterns for 1950.

In Russia, we are told, they are moving mountains with atomic energy.

In China, the Communists' success continues. Interesting events to watch will be the diplomatic "recognition" of the Red regime, followed by the exit of Nationalist Chinese diplomats from United States and other foreign embassies; the replacement of Nationalists by Red Chinese delegates in the Security Council, General Assembly, and other organs of the United Nations. Will the United States recognize Red China? If not, what will our attitude be, and what kind of situation will develop when Red delegates appear at the United Nations?



The United Nations, meanwhile, moves slowly forward. The new center in New York City is under construction as the organization continues its fifth year. The fifth year of the League of Nations, 1924, was its high point, marked by the ill-fated treaties of mutual assistance and guarantee and the "Geneva Protocol." This kind of situation, along different lines, confronted the United Nations during 1949 with the U. S.—western bloc's "Atlantic Pact." As 1950 opens, it appears that the U.N. stands a fair chance of continuing "onward and upward," perhaps avoiding decline in function or prestige. More than any other power, including the U.S.S.R., the United States of America will determine the U.N.'s 1950 role in human affairs.

Closer home, the Navajo Indian population of the United States, some 65,000 souls, should serve to remind us of a keeper's responsibilities towards his brethren on this planet. This tragic but proudly individualistic group of human beings represents the (1) poorest, (2) most disease-ridden, (3) least-educated group in the United States—and constitutes nothing less than a national disgrace. In an age when their potential individualism is badly needed as a social ingredient, when public education (for whites!) is a national fetish, it seems high time that Utah, Colorado, Arizona, New Mexico, and any other states involved, look forward and effectively enfranchise these people. Maybe if they can get votes, the rest of us will begin to pay a little attention to the broken treaties and promises. The people of Brigham City, Utah, will receive a chance to demonstrate their belief in Christian gospel, in adjusting the life of their community to the new Intermountain Indian School opening there in 1950 for some two thousand Navajo children, aged six to eighteen.

Incidentally, you parents! Look around at your family at the dinner table tonight. Look especially at your six-year-old boy or girl. You want him or her to attend school (and for your taxes, a bargain, *you'll* get twelve years free public education for *them*!). Moreover, *your* boy or girl will walk perhaps five minutes to a clean warm building and be able to come home for lunch. They, too, love their children and want them to be educated. But their six-year-olds will have to go all the way to Bushnell, in Brigham City . . . and won't be home for lunch! There is pathos in that picture!

Elsewhere in 1950, *South Pacific* will continue its run. "Some-Enchanted-Evening"—Mary Martin will cease washing her hair nightly on Broadway but probably not this year.

A congressional election, November 1950, will highlight public affairs in the United States, while British Socialist government will face its major test at the polls sometime before July 1950. In America, some folk will be watching both elections to see whether the Republican Party has a future and the British Socialists a past. Others will be watching to see whether Jimmy Roosevelt is elected governor of California, and whether his younger brother Franklin D., Jr., will make a try in New York.

Population is rising nearly everywhere in the world, posing problems and creating opportunities. The growing electorate will provide steady pressure for increased services and expenditures. And on this latter point the debate will go on and on during 1950, as to whether expanding government budgets, like corporation, labor union, church, and lodge budgets, represent progress or not. The decennial (1950) U. S. Census will provide fresh data for both sides of the argument. It will probably be an exciting year!

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NEW YEAR'S RESOLUTIONS

By Hattie P. McGavin

HILLSIDE STAKE GLEANER LEADER

We are standing on the threshhold of a new year. The passing of time is mechanically marked off by clocks and calendars, and its passing moves us through many changing patterns.

Gradually, yet so quickly do we grow older that we may still consider ourselves very young. So quickly do we pass from youth to age that the ideals and dreams of our youth, so sure of fulfilment then, no longer seem a part of us. When we realize the leisure with which we made vital decisions, the unconcern with which we postponed our preparation, we become somewhat frightened when we realize what little time we have left. Suddenly we are aware there are none so young but that it is time to begin to prepare for life and none so old but they must be conscious of every day's actions.

With the beginning of each new year there is a rejuvenation of hope and expectancy which heralds its arrival. It affords a grand opportunity for us to take inventory of our lives.

A review of the sorrows, disappointments and failures of the past year can give us greater strength to overcome and achieve during the coming year. As we size up ourselves, we may quickly judge the success achieved in home or business, but it is difficult to know how much we have grown intellectually or spiritually. We can evaluate our obedience to definite commandments such as payment of tithes and offerings or keeping the Word of Wisdom, but it's hard to measure our response to the commandment, "Love the Lord thy God with all thy heart and with all thy soul, and with all thy mind." (Matt. 22:37.) That love can only be measured by the way we keep his commandments. He has said, "Thou shalt have no other gods before me" (Ex. 20:3), and our minds revert to the idol worship of ancient Israel. We smile at their ignorance and think, "We do not worship idols in this day of enlightenment and intelligence." Likely there is no one who bows down to an idol today, but there are many interests that call us away from the service and worship of God. Vain worldly ambition, desire for public praise, the accumulation of wealth and the lure of excessive pleasures are just a few of the idols whom we worship today. Let us remember to include a more sincere worship of God in our list of resolutions.

The angels' song which greeted the shepherds on the hills of Judea proclaimed Christ's mission in the strains, "Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:14.)

He gave the formula in this admonition, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." (Matt. 5:44.) Never was there a time when persecution was so intense or hatred more bitter, yet in his dying his love overflowed from his lips in a prayer, "Father, forgive them; for they know not what they do." (Luke 23:34.) That power which was large and divine in Jesus is to be found in a lesser degree in all of God's children, and it grows and blesses us only as we cultivate it. Let us resolve to have greater love for our fellow men, through cultivating in our own hearts more tolerance, understanding, and appreciation of those with whom we associate.

Are we becoming increasingly thoughtful of and helpful to others? Are we more courteous and kind to those with whom we live?

We all plan, work, and save day after day to procure the temporal things of life that will brighten our homes and bring happiness to those we love most, but we never give a thought to training our emotions to do and say those things that will bring peace, understanding, and a greater love and appreciation in our homes and of our own families. It is not what scientists know, but what we apply that marks our progress.

(Concluded on page 39)

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THE CHURCH MOVES ON

A Day To Day Chronology Of Church Events

October 1949

28 KANNAPOLIS, NORTH CAROLINA, Branch chapel. Central Atlantic States Mission, dedicated by Elder Ezra Taft Benson of the Council of the Twelve.

30 GOLDSBOROUGH, NORTH CAROLINA, Branch chapel of the Central Atlantic States mission, dedicated by Elder Ezra Taft Benson of the Council of the Twelve.

November 1949

2 PRESIDENT HARRY S. TRUMAN praised Brigham Young as he addressed the American Society of engineers meeting in Washington, D. C. He said: "I will say this to you: We haven't enough planning. There isn't a city in the United States that was properly planned to begin with. I know of only one whose streets were laid out in anticipation of the automobile, and that was Salt Lake City, Utah. The man that laid out that city really had vision."

W. Harold Handley released from Y. M. M. I. A. general board.

Tarboro, North Carolina, Branch chapel, Central Atlantic States Mission, dedicated by Elder Ezra Taft Benson of the Council of the Twelve.

6 ELIZABETH CITY, North Carolina, Branch chapel, Central Atlantic States Mission, dedicated by Elder Ezra Taft Benson of the Council of the Twelve.

7 OVER twenty miles of microfilm arrived in Salt Lake City for the Genealogical Society, including the first shipment of genealogical microfilm from Ireland. There were about 1,345,000 pages of records in the microfilm, principally from Holland, Sweden, and Denmark.

9 THE acquisition and the landscaping of the old Richmond, Missouri, cemetery where Oliver Cowdery, one of the Three Witnesses of the Book of Mormon is buried, announced.

Lloyd A. Bishop appointed coordinator of the Salt Lake Region of the Church welfare program.

13 PRESIDENT GEORGE ALBERT SMITH dedicated the chapel of the Salt Lake Valley Branch of the Deaf.

President David O. McKay dedicated the chapel of the Las Vegas Second Ward, Moapa (Nevada) Stake.

15 "THIS IS THE PLACE" Monument at the mouth of Emigration canyon received permanent night lights as President George Albert Smith was joined by Governor J. Bracken Lee in turning on the thirty-two lights which have a combined strength of 13,600 watts.

16 UINTAH BASIN (Utah) Indian Mission formed with James E. Bacon, president, of the Roosevelt Stake high council. The mission will be supervised by the presidencies of Duchesne, Roosevelt, Moon Lake, and Uintah Stakes. There are about 1550 Indians living in the mission area.

President Wallace F. Toronto of the Czechoslovakian Mission announced that eleven missionaries have had to leave that country since May, five of them in recent days. President David O. McKay called the incident a "misunderstanding on the part of some officers of the true purpose of the missionaries in Czechoslovakia; two or three of our elders have had their applications refused for renewal to remain in the country. However, several missionaries have received permits valid to 1951, and others have been given temporary permits until permanent ones can be issued. . . ." (See page 32)

Claude B. Petersen, president of the Palo Alto (California) Stake, appointed secretary to the Council of the Twelve.

Acquisition of a home for the caretakers of the Bureau of Information at the old Liberty Jail, Liberty, Missouri, announced. Caretakers are Elder and Sister Ephraim Tolman of Bountiful, Utah.

Purchase of Fine Springs Cemetery, near the village of Alma, Arkansas, where Elder Parley P. Pratt of the Council of the Twelve is buried, announced.

20 ALLRIDGE N. EVANS sustained president of the Ensign (Salt Lake City) Stake, with A. Palmer Holt and F. Briton McConkie counselors. They succeed President Edwin Q. Cannon, Sr., Rowland H. Merrill, and Waldo M. Andersen.

Jared J. Trejo sustained president of the Southern Arizona Stake with F. Ellis Nielson and Leslie O. Brewer counselers. Retiring presidency: Alando B. Ballantyne, President Trejo and President Nielson.

Henry C. Jorgensen sustained president of the Palo Alto (California) Stake with Wendel B. Christensen and Sidney V. Badger counselors. Presidents Jorgensen and Christensen were counselors to retiring President Claude B. Petersen.

Washington Terrace First Ward, Weber (Utah) Stake, created from part of independent branch; Ernest B. Wheeler, bishop.

Washington Terrace Second Ward, Weber (Utah) Stake, created from part of independent branch; Orlan M. Jacobsen, bishop.

Elder Mark E. Petersen of the Council of the Twelve dedicated the chapel of the Walnut Park Ward, South Los Angeles (California) Stake.

Elder Mark E. Petersen of the Council of the Twelve dedicated the chapel of the Miramonte (formerly Firestone Park) Ward, South Los Angeles (California) Stake.

President Antoine R. Ivins of the First Council of the Seventy dedicated the chapel of the Pella Ward, Burley (Idaho) Stake.

23 ELDER MATTHEW COWLEY of the Council of the Twelve released as president of the Pacific Mission and Elder Alma Sonne, assistant to the Council of the Twelve, released as president of the European Mission. Henceforth the missions will receive visits at intervals from the General Authorities.

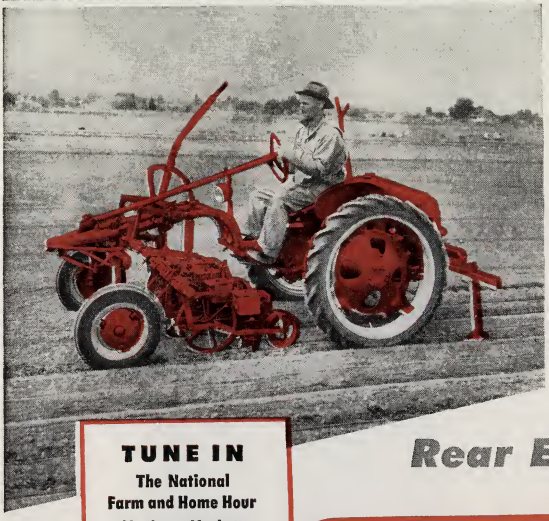
25 GILBERT WARD, Mesa (Arizona) Stake, chapel dedicated by Presiding Bishop LeGrand Richards.

26 VERNA W. GODDARD, for eleven years a counselor in the general presidency of the Y. W. M. I. A., until her release in April 1948, died.

27 KENWOOD WARD, East Mill Creek (Salt Lake County) Stake created from a portion of the Grandview Ward, with George Z. Aposhian bishop. Joseph A. David sustained bishop of the Grandview Ward, succeeding L. R. Mallory, recently appointed president of the Tahitian Mission.

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Hotel Temple Square

CLARENCE L. WEST
Manager

VERNA W. GODDARD PASSES

Former Member of the Y. W. M. I. A. General Presidency

THE passing of Verna Wright Goddard on November 26, 1949, rounded out a life of service, largely to the youth of the Church. From October 29, 1937, until April 1948, she served in the general presidency of the Young Women's Mutual Improvement Association, first as second counselor until July 1944, and then as first counselor until the time of her release, April 6, 1948.

Mrs. Goddard was the daughter of Kindness Badger and Joseph A. Wright. She became a Sunday School teacher and chorister when she was fourteen years of age. She later held the position of ward choir leader and achieved recognition for her work in that capacity. As a counselor in the Primary Association and as teacher in the Religion Class, she also gave service to youth.

After her graduation from the Latter-day Saint University, Mrs. Goddard studied nursing under Dr. Margaret C. Shipp Roberts. She also became a guide on Temple Square. It was while she was serving as a guide that she met Elder J. Percy Goddard, also a guide, whom she later married in the Salt Lake Temple. They have four children, two sons and two daughters, who are carrying forward the good work of their parents.

Mrs. Goddard continued her activity in the Church following her marriage. She became Gleaner teacher and also theology teacher for the Relief Society. She served also as a member of the ward presidency of the Y.W.M.I.A., and in that capacity wrote and directed many ward shows. In 1935 she became stake president of the Liberty Stake Y.W.M.I.A. She also served as chairman of the Brighton Girls' Home.

During recent months Mrs. Goddard has written articles for the ERA which have dealt with the youth-parent relationship. Her interest always lay with the youth of the Church, whom she served faithfully and well.—*M. C. J.*



VERNA WRIGHT GODDARD



—Photograph by Lamar Davis

Fragile as a Tinted Butterfly

By Georgia Moore Eberling

I NEVER watch the old year out alone,
For gentle ghosts that no one else can see
Are always keeping vigil there with me;
I hear their voices in the undertone
Of soft night wind around the deep eaves blown,
And catch a cadence in a minor key
That sets my heart to beating yearningly
For loved ones who have gone from my hearth-
stone.

The swift years bear us far apart from those
Who make our memories, but still they stay
Within our hearts, and so they do not die:
Sweet as the fragrance of a damask rose,
Bright as the colors of a summer day,
And fragile as the tinted butterfly.

Poetry

LETTER FOR THE NEW YEAR

By Elaine V. Emans

I shall be sending you the customary
Best wishes for the new year, but they'll miss
Conveying much I wish you, and my very
Especial prayers, and so I'm writing this:
May you look down the seasons with a glad
Anticipation, whether all comes to pass
As you had hoped it might, knowing that bad
Weather can be a blessing. May you amass
Enchanted hours to store within your heart
And find new friends in the out-of-doors as well
As in books, and may your work be such a part
Of living that you love it, and your rest tell
In health of body and mind. May your new year
Have a bit of glory brushing it, my dear.

TAKE EACH DAY

By Arthur Wallace Peach

Take each day as a gift from God,
A gift for everyone,
For each one measured by the dawn
And set of sun.

Use it wisely, remembering
It is not yours alone,
A secret gift no one may share.
To him unknown.

Who gives himself in such a gift
And turns no hand aside
Will find the day has brought him peace
At eventide!

SPICE BERRIES

By Grace Sayre

I happened today on a lone scarlet spray
Of berries that clung to a spiceberry bush,
And saw on the wing of the tanager gay,
The same color warming the winter's chill hush.

And often, as happens when grownups look back
Through years that have gathered relentless and harsh,
I hear the blithe note of a scarlet-winged bird
As it lifts from the spiceberry bush in the marsh.

MY NEIGHBOR

By Inez Clark Thorson

Though brawling wind is piling snow
Against the leaf-packed garden wall,
My neighbor brings a breath of springtime
When she comes to call.

Her smile is warm as April sun,
Her laughter like clear brooks that wind
Through fields. . . . Her words are like the petals
Wind has left behind!

WINTER JEWELRY

By Thelma Iceland

Last night the snow with feet of down
Bedecked the earth in velvet gown
Of white with sequins here and there
That glitter in the sunshine's stare.
The bluebirds gather on the lawn:
Theirs was a rendezvous with dawn.
They make a cluster, sapphire hue:
The earth now wears a brooch of blue.

FIRESIDE SCENE

By Pauline Havard

Close to the dancing fire they sat,
The old, stooped woman and the child,
While the little, gold-eyed cat
Purred on the hearth. Outside the wild
Storm lashed the treetops, rocked the house,
But here, beside the fire these two
Were folded in a fairy tale,
Snug in a world they loved and knew.

Gnarled, wrinkled finger traced the words
As small, pink fingers turned the page,
In this, the oldest ruse of all
Against the bullying winter's rage.
And who enjoyed these moments most?
The child or grandmother? Who knows?
On wings of fireshine, bright and swift,
Too soon the winter evening goes.



COMPANIONED

By Pansye H. Powell

Sorrow and I have traveled hand in hand
Together, since that far-off day we met.
Not for an instant has she ever let
Me know a respite from her stern command.
Forever at my side her form will stand;
I cannot hope one moment to forget,
For she will haunt me with an old regret
Until my last hour's glass has spent its sand.

And yet her presence is so sure to me,
Familiar as the coat or shoes I wear,
So firm her pressure where my heart is cleft,
That now I count upon her constancy;
And, though her burden seems so hard to bear,
I should be lonely if she ever left.

ALBUM

By Lesley Conger

So that was you, that thin-faced boy;
So that was you, when you were ten!
Would you have cared for me at six?
I would have loved you even then.

You used to haunt the quiet pools
To hunt for bugs and polliwogs;
I would have carried all the jars
And learned to walk the slippery logs.

Perhaps you would have held my hand
To cross the brook when it was high.
How proud I would have been, my dear!
(Why do old snapshots make me cry?)

WINTER BLOSSOMS

By Gail Brook Burket

My garden dreams beneath
A coverlet of snow:
Yet daily I can watch
Its winter blossoms glow.
Blue jays remind my heart
Of bluebells in the spring:
And cardinals become
Red roses on the wing.
Like small brown mignonette,
The sparrows come and go:
And now and then I glimpse
A rare black tulip crow.

THOUGHTS ON A STAR

By Lulu Minerva Schultz

I think a star
Must surely be
A jewel of eternity.
The soul who won
Above earth's might
Now pins the sky
In sparkling light;
That Faith
May see with watchful eye
This glistening jewel in the sky.

EACH HEART WILL FIND AGAIN

By Georgia Moore Eberling

The first white burning frost had silently
Touched bud and blossom leaf and lowly grass
With icy fingers, while the stout oak tree
Was trembling as it felt the pale frost pass
Above its head. Then day dawned sunny-clear,
And nature smiled rejoicing in the light,
While plants ignored dark plumage and the fear
That gripped them in the darkness of the night.
The fields all lived again in aftermaths,
The woods flamed bright in russet red and gold
While gay birds lingered on the forest paths,
You scarcely could believe the year was old.
At autumn time we find what we have lost
Because of life's slow chilling cold and frost.

THE daily press brings to us accounts of much unhappiness, of disasters that are everywhere, and it does seem to me that if men are thinking seriously, if they are reading the scriptures, they must know that the fig tree surely is putting forth its leaves.

HAPPINESS... and this New Year

By President George Albert Smith

IT is a wonderful custom to wish one another happiness. Happiness is what we are all seeking, and it is what our Father in heaven desires for us.

Through the ages the Lord has inspired his prophets, and they have pointed out the way of true happiness. The Book of Mormon tells us that there was one long period of time when the people were righteous, a period that continued some two hundred years after the appearance of our Savior on this western hemisphere. They repented of their sins, turned to the Lord, and were prosperous and happy.

Our Heavenly Father has told us that the only plan that will assure satisfactory results is the plan of eternal life, the gospel of Jesus Christ, as advocated by his Beloved Son, and only sorrow and disappointment will result from disobeying the Father of our spirits.

The daily press brings to us accounts of much unhappiness, of disasters that are everywhere, and it does seem to me that if men are thinking seriously, if they are reading the scriptures, they must know that the fig tree surely is putting forth its leaves.

There are many people who think themselves competent to lead us out of these difficulties, and without hesitation they come forward with suggestions to try this or that experiment. But the wisdom of the world is not sufficient. What we need in the midst of danger and distress and unhappiness is the wisdom of our Heavenly Father.

Many of the wisest among men are seeking by means of legislation to bring about a better condition and a more wholesome life among the human family. Their efforts, generally speaking, are well-intentioned, but unless men have faith in God, unless they understand the purpose of life, they will not go very far. Men must repent of their sins before the Lord can give to them the peace and happiness desired. No other plan will succeed.

As we look out upon our day, we must come to the conclusion that there never was a time in the world's history when there was greater need everywhere for men to repent of their sins and seek the guidance of God, our Heavenly Father. There has never been a time since the Church was organized when there was greater need for us to humble ourselves before the Lord and seek his guidance.

The Lord has told us that there are certain requirements that are made of us, and that if we fail to take advantage of his advice and counsel, the result can only be sorrow and regret.

This people have been advised to conserve their energies and their means. We have been taught by those whom the Lord has raised up to instruct us that we should live within our incomes, that we should not follow the fashions of the world and spend as rapidly or more rapidly than we can earn the money that comes into our hands, to take care of our-

(*Concluded on page 43*)

The Editor's Page

LEHI IN THE DESERT

The first of an enlightening series of articles on the Book of Mormon.

By Hugh Nibley, Ph. D.



PART I

THE PROBLEM

THE FIRST eighteen chapters (approximately forty pages) of the Book of Mormon tell the story of how one Lehi led a company of Israelites from Jerusalem across Arabia to the sea at the beginning of the sixth century B.C. Since the publication of this account, other ancient travel stories have been unearthed in the Near East and been accepted as genuine or pronounced fictitious as they fulfilled or failed to fulfil certain conditions. Thus Professor Albright declares the story of the Egyptian Sinuhe to be "a substantially true account of life in its *milieu*" on the grounds (1) that its "local color [is] extremely plausible," (2) it describes a "state of social organization" which "agrees exactly with our present archaeological and documentary evidence . . . ," (3) "The Amorite personal names contained in the story are satisfactory for that period and region," and (4) "Finally, there is nothing unreasonable in the story itself. . . ."[1] *

The story of Wenamon the same authority accepts as true in its political history and geography, noting that "it correctly reflects the cultural horizon and the religious ideas and practices of its time."[2] Certain Egyptian episodes in the *Odyssey* Lieblein considered authentic because they posit "a rather good knowledge of Egyptian conditions and institutions" in whoever composed them.[3] On the other hand, such tales as the Shipwrecked Sailor may be regarded as fanciful because "they lack specific historical or geographic background, and by their *mise-en-scéne*, which is either mythical or extravagantly improbable."[4]

With such examples before us, we may proceed to test the story of Lehi: does it correctly reflect "the cultural horizon and religious and social ideas and practices of the time?" Does it have authentic historical and geographical background? Is its *mise-en-scéne* mythical, highly imaginative, or extravagantly improbable? Is its local color correct, and are its proper names convincing? Until recent years men were asking the same questions of the Book of Exodus, and scholars were stolidly turning thumbs down until evidence accumulating in its favor began to turn the scales. As one student described it, the problem "is rather to prove, by innumerable small coincidences, that which Ebers has so well called the "Egypticity" of the Pentateuch, than to establish any particular historical point by external and monumental evidence."[5] Just so the problem of I Nephi is to establish both its "Egypticity" and its "Arabicity" by like innumerable coincidences. The fact that the Book of Mormon is a modern text, and yet not modern enough to have exploited the fruits of archaeology, gives it a double handicap at the outset, and yet in view of the claims made by Joseph Smith, it can plead no immunity from the same exacting tests that have revealed the true nature of documents of known antiquity. If the book can pass those tests, there is no point to arguing about its age and authorship.

VIRTUALLY all that is known of the world in which Lehi is purported to have lived has been discovered within the last hundred years—mostly within the last thirty.

Virtually all that is known of the world in which Lehi is purported to have lived has been discovered within the last hundred years—

*Numbers refer to bibliography at end of article.

mostly within the last thirty.[6] How does this information check with that in the book of I Nephi? Before we can place the two side by side for comparison, we must describe briefly the nature of the modern evidence. It falls, for us, into four classes:

1. First and most to be prized are documents found in the country of Lehi and dating from his very time. A number of these have come to light in recent years—seals, jar handles, inscriptions, and, most notably, the Lachish letters discovered in 1935. These are the remains of the correspondence of a military officer stationed in the city of Lachish, about thirty-five miles southwest of Jerusalem, at the time of the destruction of both cities, and so give us an eyewitness account of the actual world of Lehi, a tiny peephole, indeed, but an unobstructed one; in these letters "we find ourselves brought into close contact with the inner religious, political, and military life of Judah at this period."[7] Since I Nephi pretends to bring us into even closer contact with the same society, we have here an important "control."

2. The new finds have called for extensive review and reevaluation by the ablest scholars of the situation in Jerusalem at the time of its fall; these learned summaries will save us the trouble and risk of making our own.

3. Book of Mormon descriptions of life in the desert must be checked against eyewitness accounts of life in the same deserts, for the same period of time, if possible. Since the country and people concerned are among the most unchanging on earth, there are many things that are as true today as they were in 600 B.C., providing data of a well-nigh timeless but highly-specialized nature which has been made available in:

a) numerous scientific journals and surveys of the country, with the *Palestine Exploration Fund Quarterly* taking the lead

b) a growing treasury of great classics on life among the Arabs, beginning with Burckhardt in 1829 but mostly confined to our own age: Doughty, Philby, Lawrence, Hogarth, Thomas, etc.

c) the conversation of modern Arabs. The author has consulted extensively with modern Arabs, Syrians, Iraqians, Lebanese, Egyptians, etc., and after fifteen years of searching is ready to declare Mr. Mose Kader of Provo, Utah, a true Bedouin. The same adventurous spirit that brought this remarkable man to settle on a solitary farm near the mouth of Rock Canyon drove him from his father's farm near Jerusalem in his youth, to spend many years with the Bedouins of the desert; and the same tenacious conservatism that has enabled him to rear a family as strict Moslems a thousand miles from any other Moslems has kept fresh his memory of days in the desert in the olden times before World War I. On fine points he is a marvelous informant.[8]

d) As a check on the above reports we have the words of the ancient poets of the Arabs. The prose story of the *Beni Hilal* is also very useful both as a "standard work" on desert migration and as telling a story that parallels that of Nephi very closely on some points.

Taken together these sources allow a far closer scrutiny of the



book of I Nephi than would have been possible a generation ago. Though what follows is little more than a general survey, we believe it pursues the lines that a correct examination of the story of Lehi should take, and that enough evidence is offered to justify the remarks with which we shall conclude the study.

The Situation in Jerusalem

When we speak of Jerusalem, it is important to notice Nephi's preference for a non-Biblical expression, "the land of Jerusalem," in designating his homeland. While he and his brothers always regard "the land of Jerusalem" as their home, it is perfectly clear from a number of passages that "the land of our father's inheritance" cannot possibly be within, or even very near, the city, even though Lehi "had dwelt *at* Jerusalem in all his days." (I Nephi 1:4.)[9] The terms seem confused, but they correctly reflect actual conditions, for in the Amarna letters we read of "the land of Jerusalem" as an area larger than the city itself, and even learn in one instance that "a city of the land of Jerusalem, Bet-Ninib, has been captured."[10] It was the rule in Palestine and Syria, as the same letters show, for a large area around a city and all the inhabitants of that area to bear the name of the city. This was a holdover from the times when the city and the land were a single political unit, comprising a city-state; when this was absorbed into a larger empire, the original identity was preserved, though it had lost its original significance.[11] The same conservatism made it possible for Socrates to be an Athenian, and nothing else, even though he came from the village of Alopeke, at some distance from the city.[12] This arrangement deserves mention because many have pointed to the statement of Alma 7:10 that the Savior would be born "*at* Jerusalem which is the *land* of our forefathers," as sure proof of fraud. It is rather the opposite, faithfully preserving the ancient terminology to describe a system which has only been recently rediscovered.

We know very little about the city government of the Jews, save that the "elders" played the principal role. By "elders" has been understood "the heads of the most influential families of a city."[13] This would make them identical with those princes, notables, and officials who are designated as *sarim* in the Lachish letters; the word *sarim* applies, according to J. W. Jack, to "members of the official class, i.e., officers acting under the king as his counselors and rulers."[14] In the Lachish letters "we find the *sarim* denouncing Jeremiah to the king and demanding that he be executed because of his bad influence on the morale of the people."[15] In accusing the prophet of defeatism, the influential men of Jerusalem were supported both by the majority of the people and by a host of prophets by whose false oracles "Judahite chauvinism was whipped to a frenzy," making it, to say the least,

(Continued on following page)

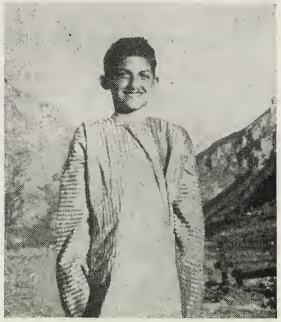
(*Continued from preceding page*)

a risky business to hold an opposite opinion.[16] For the government, with the weak and ineffectual Zedekiah at the head, had set its heart on a suicidal policy of military alliance with Egypt and "business as usual."[16]

The country had just come through a great economic boom, thanks mostly to commercial dealings with Egypt, which had produced an unparalleled efflorescence of great private fortunes.[17] "Phoenician galleys filled the Nile mouths, and Semitic merchants . . . thronged the Delta,"[18] the bulk of sea trade passing through Sidon, which from first to last dominated the commercial scene.[19] Lists of goods imported into Egypt from Palestine show that the great men of the East took the gold of Egypt in return for their wine, oil, grain, and honey, the first three far outclassing all other commodities in importance.[20] Among inland cities like Jerusalem the caravans of the merchant princes passed as in the days of the Amarna letters, for there were no real roads until the time of the Romans.

At the turn of the century the international situation was casting a dark shadow over the picture. Babylon, suddenly freed from other concerns, moved quickly towards a showdown with Egypt, the "broken reed" with which the leaders of Judah had unwisely cast their lot.[21] Yet the clouds of impending war were not so dark as the shadow of religious laxness and moral decay which, according to Jeremiah, followed upon excessive prosperity and an overfondness for things Egyptian.[22] It is no wonder that the *sarim,* facing problems enough in maintaining a program of "business as usual," denounced the melancholy prophet as a traitor, defeatist, and collaborator with Babylon. The country was divided into two factions, "the two parties, pro-Egyptian and pro-Babylonian, existed side by side in the land—King Zedekiah, his rulers and princes, and probably most of the people, favored Egypt . . . while the prophet Jeremiah and his followers advised submission to Babylon."[23] It was a time of "dissension and heart burning, when divided counsels rent the unhappy city of Jerusalem,"[24] and as things became worse in an atmosphere "charged with unmixed gloom . . . , Zedekiah . . . stubbornly followed the path to ruin by conspiring with Pharaoh."[24] The alarm was justified, for when the blow finally fell it was far more catastrophic than scholars have hitherto been willing to believe, with "all, or virtually all, of the fortified towns in Judah razed to the ground."[25]

The fatal infatuation for Egypt, which was largely responsible for the calamity, is a striking feature of the story. Why did the government of Judah stick so loyally to an Egypt that had long since lost the power to compel obedience? For one thing, we now know that cultural and economic ties were far stronger between the two nations than anyone had hitherto supposed. J. W. Jack noted in 1938 that "excavations have shown a closer



—*Photograph by the Author*

Proudly wearing his father's "qumbaz" is Yusuf Kader, a ten-year-old Arab whose parents, though living on a farm near Prava, have reared their children in the ways of their forefathers. From such people, living in our midst and speaking the language and retaining the customs of the East, one can often learn more than one would by visiting their homeland, where generations of being spied upon has rendered the Palestine Arab somewhat cautious and uncommunicative.

connection with the land of the Pharaohs than was suspected . . . the authorities at Lachish were probably using, or at least were accustomed to the Egyptian calendar and the Egyptian system of numeration in their local records." Though this goes for an earlier time, "all indications point to this connection with Egypt continuing unbroken right down to the end of the Jewish monarchy."[26] One anthropologist went so far as to claim that Lachish was actually an Egyptian colony,[27] but investigation shows that the same "Egyptian" physical type and the same predominance of Egyptian culture prevails elsewhere in Palestine.[27] Recently found ivories, seals, inscriptions, and the preliminary study of mounds throughout the land all tell the same story: overwhelming and unexpected preponderance of Egyptian influence, to the equally surprising exclusion of influences from Babylonia and Assyria.[28] At Jerusalem itself, where excavation is necessarily limited, sealings on jar handles attest the same long reign of Egyptian culture.[29] At the same time, the Elephantine papyri tell us another thing that scholars never dreamed of and which they were at first most reluctant to believe, namely, that colonies of Jewish soldiers and merchants were entirely at home in upper Egypt, where they enjoyed free practice of their religion.[30] The ties between Palestine and Egypt were, moreover, of very long standing, centuries of "a common Hebrew-Egyptian environment" being necessary to produce the "permeation of Egyptian modes of thought and expression into Hebrew," and to load the Egyptian vocabulary with words out of Palestine and Syria.[31] The newly identified *Aechtungstexte* shows that as early as 2000 B.C. "Palestine was tributary in large part, at least, to Egypt,"[32] while the excavation of Byblos, a veritable "little Egypt," proved the presence of Egyptian empire in later centuries.[33]

To say that Egyptian culture is predominant in an area is not necessarily to argue the presence of Egyptian dominion. According to Hogarth, Egypt exercised three degrees of empire: the first degree was rule by direct force, the second by "fear of reconquest which a few garrisons and agents and the prestige of the conqueror could keep alive in the minds of indirect administrators and native subjects," and the third degree "meant little more than a sphere of exclusive influence, from which tribute was expected but, not being secured by garrisons or representatives . . . tended to be intermittent."[34] Thus we see that the position of Egypt as "most favored nation" in Judah may represent any degree of decayed dominion—even to an "empire" of fourth degree.[35] It was the

(*Continued on page 66*)

WHAT shall I talk about?

III



By Louise Linton Salmon

"WHAT shall I talk about?" This is a question we must ask ourselves as often as we begin to prepare a speech, for even if a topic has been assigned, we must decide on the point of view, the particular interpretation of it that we wish to make.

Theoretically we have the entire universe from which to choose. No topic is inherently good or bad—there is none that some speaker cannot make vital and interesting to some audience on some occasion. But our task is to narrow this vast range of subjects to the *one* that we are best qualified to give and that will be most interesting and appropriate to the particular audience on the particular occasion on which we are to speak.

WHAT *are the basic attitudes and beliefs of your audience?*

In the first place, it is much easier and more pleasant to prepare a speech if we are interested in the topic. Moreover, enthusiasm is contagious, and we can speak more sincerely, enthusiastically, and dynamically if we are really "sold" on the ideas we express. We cannot expect our listeners to be either interested or convinced unless we are interested and convinced ourselves. The best missionary is the missionary who has a burning testimony of the gospel.

The things about which we speak should, furthermore, be close to our own lives. Many of us have had inspirational experiences; but whether we have gained our inspiration personally or vicariously through conversation and reading, we should build our speeches around subjects that have had real significance in our lives; for example, Brother Jones consistently gave bookish speeches on topics remote from his own life. They were hesitant and dull. Finally he was convinced that his own faith-promoting experiences could be made interesting to others, and his speeches took on a new sincere, communicative, direct quality. Each of us is a specialist in something; that is the topic about which we can talk most easily and probably most effectively.

MANY speakers claim that, no matter what the topic, if they have sufficient interest in it themselves,

WHAT *are likely to be the dominant interests of the group?*

*

WHAT *are the background and training of your listeners?*

they can make it interesting to others. Perhaps they can, but some topics can be given listener appeal only if the speaker has marked talent and considerable time for preparation. We are wise, therefore, if we analyze carefully the audience and the occasion before we decide on our specific topic.

First, what are the basic attitudes and beliefs of our audience? A topic that would have immediate appeal to a group of sincere Latter-day Saints might easily bore and perhaps alienate an audience composed largely of half-hearted Saints or non-members.

Second, what are likely to be the dominant interests of the group? We can, for instance, recognize the widely different interests of such diverse groups as men and women, the young and the old, the student and the laborer. An intimate discussion of the problems of courtship might be completely out of place in a mixed group but might be very helpful and forceful in a group of young men or of young women.

Third, what are the background and training of our listeners? Before our listeners can be interested in our ideas, they must be able to understand them; and if they have had no training in a technical field like medicine, they are likely to be able to follow only a most elementary treatment of a medical subject. Similarly, a non-member would probably understand little of a detailed discussion of our belief in the hereafter.

Fourth, what do our listeners want to gain from our speech? They probably want to learn something new, but they will also enjoy hearing something old. For instance, we all know that we should try to "do good to all men." Yet some of the most thrilling speeches of our time, some of the most lasting stories of the ages have to do with this subject. Most of us dislike going into a completely strange place; similarly, when we listen to a speech we like to hear a familiar landmark here and there. When we choose our subject, therefore, we should choose one which is within the realm of our listeners' lives but in the treatment of which we

WHAT *do your listeners want to gain from your speech?*

can add a few heretofore unknown facts or an original interpretation.

Another important courtesy we owe our listeners is to keep within the time limit set for us, and we can do this only if we narrow our subject to those limits. Suppose we want to talk about the priesthood. If we're going to give an hour-long

(*Concluded on page 79*)

A TALL TALE FROM WAY DOWN EAST

by Albert L. Zobell, Jr.

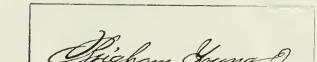
THERE is a story being revived in the East of how Brigham Young of Salt Lake City, and later Brigham Young 2nd, together with his nine wives, enjoyed the hospitality of the Trout Pavillion, the Lake George, N. Y., hotel area landmark, in the 'seventies while on vacations from their duties in Utah. President George Q. Morris of the Eastern States Mission forwarded a photograph of a full-page Sunday magazine feature from the *Times Union*, of August 4, 1940, that is the basis for the current story.

And we enjoyed it very much. With but little difficulty we could visualize President Brigham Young enjoying himself with the other guests registered at the hotel August 31, 1872: Horace Greeley, Susan B. Anthony, Teenie Chaflin, Henry Ward Beecher, and Theo. Tilton. What a panel that would be to discuss the events of the day!

And then we suddenly remembered that Brigham Young never returned East after entering the Salt Lake Valley for the second time in 1848—although he was a much-traveled man among the Church-sponsored settlements of the West. Did we remember wrong? Here was a photograph of the hotel register.



PURPORTED SIGNATURE AS IT APPEARS ON HOTEL REGISTER.



THIS AUTHENTIC SIGNATURE OF BRIGHAM YOUNG, JR., IS FROM A DOCUMENT SIGNED DURING THE SAME PERIOD THE SIGNATURE ON THE RIGHT WAS WRITTEN ON THE HOTEL REGISTER AT EAST LAKE GEORGE, N. Y.

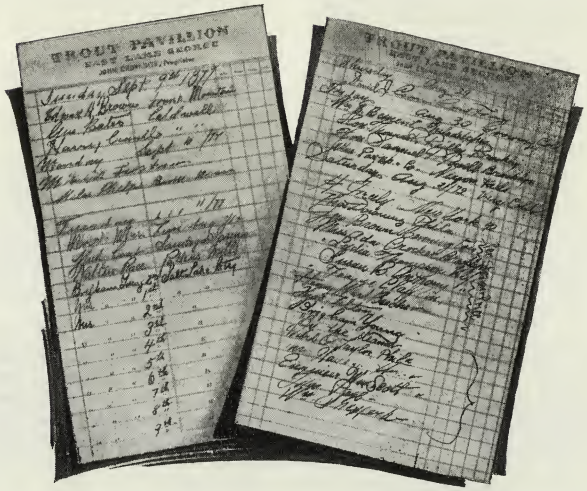
We spent some time checking genuine signatures and references known to be accurate. And the signature on the hotel register in 1872 is neither that of President Brigham Young, nor of his son, Elder Brigham Young, Jr., of the Council of the Twelve.

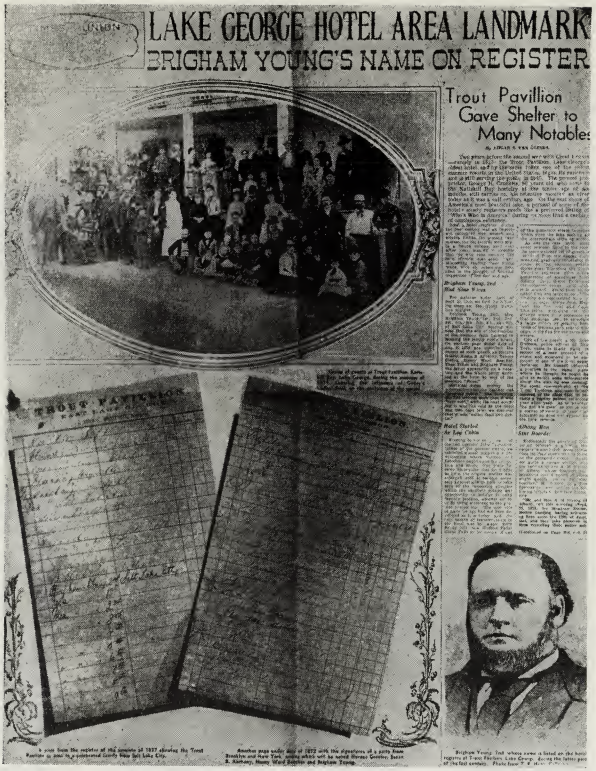
Where were these men on the dates in question? On August 29, 1872, President Brigham Young attended a bishops' meeting in Salt Lake City.[1] On September 2, he went to the Point of the Mountain south of Salt Lake City to see the new railroad cut for the Utah Southern, then under construction. The party left at 3 p.m. and returned at 7 p.m.[2] He'd hardly have time between these engagements to vacation at a fashionable hotel in New York!

On August 31, 1872, Elder Brigham Young, Jr., of the Council of the Twelve, together with W. B. Preston commenced a two-days' conference in Smithfield, Cache County, Utah, attended by the bishops of the various settlements and the home missionaries in that part of the country.[3]

Now, how about this man with nine wives who registered on September 11, 1877, as it appears in the caption, or 1879, as it appears in the story? His signature does not compare with the known signature of the Latter-day Saint Apostle or of the signature of the man who registered at Trout Pavillion in 1872. "Brigham Young 2nd." the name appears on the register. Elder Brigham Young, Jr., of the Council of the Twelve was never known to call himself "2nd." He dropped the "Jr.," soon after his father's death in 1877. The Young family historians have added the Roman numeral "II" after his name

[1] *Journal History of the Church of Jesus Christ of Latter-day Saints*. Ms., Church Historian's Library. Salt Lake City, August 29, 1872.
[2] *Ibid.*, September 2, 1872 (quoting Salt Lake *Herald*)
[3] *Ibid.*, September 1, 1872 (quoting *Deseret News*)





LAKE GEORGE HOTEL AREA LANDMARK

BRIGHAM YOUNG'S NAME ON REGISTER

Trout Pavillion Gave Shelter to Many Notables

A FACSIMILE OF THE FULL PAGE FEATURE IN THE TIMES-UNION.

merely to keep their genealogical records straight.

It is believed that he never kept a diary. However, much is known concerning his activities at this period. On September 10, 1877, Elders Wilford Woodruff, John W. Young, Brigham Young (Jr.), and Moses Thatcher, went to Ogden and there met General Thomas L. Kane, who hurriedly came to Utah upon hearing of the death of his friend, Brigham Young. Wilford Woodruff continued on to a conference assignment in Northern Utah, while the others escorted the General to Salt Lake City.[4]

Elders Brigham Young (Jr.), George Q. Cannon, and Albert Carrington of the Council of the Twelve had been named as executors of President Brigham Young's estate. Almost two years after the passing of the Church leader, these three men were still trying to settle affairs that would be acceptable to the government as well as to the Church and the Young family. The estate and the dealings of the administrators were matters of public concern. Brigham Young (Jr.) was working on these affairs in Salt Lake City during July[6] and August.[6, 7]

He attended a council meeting with the General Authorities on September 4, 1879,[8] then took in the Bear Lake country of Utah and Idaho. Witness the following telegrams:

Logan, September 16, 1879
President John Taylor
Salt Lake City

I have sent a dispatch to Brother Rich asking about Brigham. . . .
Moses Thatcher[9]

Logan, September 18, 1879
Elder Moses Thatcher
Salt Lake City

Sent message for Brigham Young today.
George L. Farrell[10]

Paris, Idaho, September 20, 1879
President John Taylor
Salt Lake City

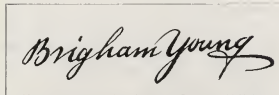
Sent messenger last night to Brigham Young. I think he is at Soda. Is it important?
Charles C. Rich[11]

And on September 30th:

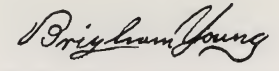
Brother Brigham Young returned from Soda Springs last evening.[12]

Elder Brigham Young of the Council of the Twelve had six wives during his lifetime.[13] On the dates in question, September 11, 1877, or 1879, he had but three.

Knowing hotels as we do, it would seem unlikely that a birth certificate or a like means of sure identification would be asked of anyone signing a hotel register. One is who one says he is to a hotel man. But if there were two Brighams at the Trout Pavillion in the 'seventies, they certainly were not "our Brighams."



NOTE THE FIRM AND POSITIVE MANNER IN WHICH PRESIDENT BRIGHAM YOUNG SIGNED HIS NAME. IT HAS NONE OF THE VACILLATING HESITANCY OF THE SIGNATURE ON THE HOTEL REGISTER AT EAST LAKE GEORGE, N. Y.



THIS IS THE HOTEL REGISTER SIGNATURE.

[4] *Ibid.*, September 10, 1877
[6] *Ibid.*, July 12, 1879
[6] *Ibid.*, August 4, 1879
[7] *Ibid.*, August 28, 1879
[8] Minutes of the First Presidency's office
[9] *Record of Telegrams Sent and Received*, MS, Church offices, Salt Lake City.
[10] *Idem*. Elder Thatcher had come from home in Logan to Salt Lake City on Church business.
[11] *Idem*
[12] Office Journal of the First Presidency's office
[13] Catherine Curtis Spencer who bore a first child August 7, 1856; Jane Carrington whom he married in 1857; Elizabeth Fenton who bore a first child December 21, 1868; Rhoda Elizabeth Perkins whom he married May 17, 1886; Abbie Stevens whom he married October 7, 1887; and Helen Armstrong, who bore an only child March 20, 1891.

Susie AND THE Subconscious

By ESTELLE WEBB THOMAS



EVERY year of the world Susie goes through a phase; at least, that's what Mother calls it. Other members of the family have less complimentary names for it. Last year it was her Subconscious and was that a honey! Boy, we hadn't seen anything till Susie's Subconscious showed up! All her other phases had been easy compared to that.

Maybe you've never met a Subconscious? That is, to recognize it. Sue says we all have one; a kind of Mr. Hyde, who hides behind our conscious selves and makes us do all sorts of queer tricks. A Mr. Hyde who hides—get it? That's a witticism, son, a joke, that is. Only, according to Sue, your Sub is a wonderful guy; with his help there's nothing, practically, you can't accomplish. Well, personally, I prefer to go my way and let my Subconscious go its way, and I think you'll agree, when you hear Susie's experience with hers, that it's best to let sleeping dogs lie, as Grandmother told her.

SUSIE would probably never have found out about her Subconscious, or been any more bothered by it than the rest of us are, if it had not been for her new psychology teacher, Mr. Silver. Of course, all the junior girls fell for Mr. Silver as he was young, handsome, and single, but Susie, being Susie, fell hardest. They all, as was only natural and nothing new, developed a sudden deep interest in psychology and began juggling their schedules to work it in; but Susie gave up orchestra, which she had always said she loved more than life itself, and offered me her horn at a reasonable profit. In fact, Mr. Silver wasn't even silver to her, but pure gold. And anyway, Mr. Bartoli, who leads the orchestra, while very good-looking in a foreign sort of way, is married after all.

Naturally, nobody worried when Sue would forget to eat and would sit looking off into space with a half-smile on her face, or when she'd break out with a rapturous, "divine," or "swoony," right out of a clear sky; we'd seen and heard all that before. It was when she started dragging her Subconscious into everything that we didn't know how to take it.

For instance, instead of puzzling over her math for an hour, crying a little or throwing the book across the room and finally getting Dad or me to do it for her, she'd glance over it, maybe memorize a rule or two, with a faraway expression in her eyes and then close her book.

"Want any help?" Dad would finally say, when she made no more move to study.

"It isn't necessary," Sue would reply, "I've put it into the hands of my Subconscious, and it will hand it to me, all solved in the morning."

"That so?" Dad always gives even the screwiest of her ideas the benefit of the doubt. "Fine. I wish I had a Subconscious to solve my problems!"

"You *have* a Subconscious, Daddy!" Sue explained, with obvious patience, "You just haven't discovered it yet!"

"Remind me to do some exploring," Dad grinned, "next time I have a day off; it might come in handy."

"What you need is a beautiful young lady psychologist," I suggested. "She'd soon find it for you!"

Dad's sly twinkle could not rescue me from the scorn of Susie, Mother,

and even Grandma, who is usually on my side—I was flat.

But Susie, as usual, wasn't content to let well enough alone; she must pile everyone else's problems on Sub to solve, and according to her, it worked. About this time Aunt Margaret wrote and asked Grandmother to spend the winter with her and Uncle Henry. She said California was mild and warm and would be good for Granny's neuritis. Dad said, flatly, the trip was too long and hard, and Mother agreed but thought it would really help her neuritis.

Personally, I was against it. Granny has lived with us for so long, I couldn't see the house without her in it. I had a very hollow feeling when I thought of it. Grandmother was determined to go, one day, and certain she could never make it, the next. Everybody was upset.

Then Susie, who hadn't said much, just looked dreamy, stepped into the breach.

"Stop worrying, Grandma," she said, soothingly, "Just put it up to your Subconscious and don't give it another thought."

"I haven't got a Subconscious!" Grandmother snapped, "and anyway, this is no time to be fooling with one of those things! If you've got a sensible suggestion, make it. If not, keep still!"

Susie gave her a wounded look, flavored with pity and forgiveness,

A group of big guys just in from the gym turned and watched her like somebody new.

quite a masterpiece if Granny had seen it, but since she was scowling at the bright travel folders Aunt Margaret had sent, it was wasted.

Susie signaled me into the kitchen with another glance. She used to grab me by the arm, but now she used will power.

"Try to take her mind off the whole idea," she whispered, "you can, if anyone can. I'll have it all decided for her in the morning!"

But in the morning, all she could say was to urge Grandma to wait a few days before deciding anything.

Well, when the telegram came on Thursday, saying that Uncle Henry had received an offer of a much better position in Maine, and Aunt Margaret would be along to visit us until he was settled in the East, Grandma was openly relieved. We all were. But the funny thing was, both Grandma and Susie thought the whole situation was due entirely to Sue's Sub. Personally, I couldn't see it.

Then there was the Thanksgiving vacation. Marigold had invited Sue to go home with her to Hillsdale. Mother was against it, believed Thanksgiving should be spent at home. Well, you've guessed it, Mother was no match for Susie and Sub combined. There were plenty of other incidents, too many to mention. But you can see Susie had become pretty conceited by now and begun to think there was nothing she and Sub between them couldn't accomplish.

So when she turned Merwin down as a date for the Junior Prom, I wondered if she had decided to concentrate on Paul Stronge. Paul was the great big football hero of Central High, and naturally, the dreamboat of every girl in school, including Sue. The trouble was, he had never been able to see anything smaller than a senior, and precious few of them made the grade. Paul could have his pick and choice and, boy, was he picky and choosy! So, strong a team as Susie and Sub were, I was extremely doubtful if they could put that project over.

Sue has a habit of working me in, occasionally, when she doesn't like her prospects for a date, and I don't like it. Frankly, when I trip the light fantastic, it *is* fantastic—no joke! So, I sounded her out as to her intentions. I asked her what was the idea of turning O. F. down, (meaning Old Faithful). He was plenty good enough to flirt with, I said, when there was nobody else in sight.

"What do you mean, flirt?" Sue demanded, indignantly, "When I give Merwin a pleasant word, it isn't flirting, it's being kind to dumb animals!"

"Well," I was just as sharp as she was, "I suppose you're figuring on doing your kind deed to a bigger and dumber animal, football's gift to the bobbysockers?" She knew I meant Paul.

"Oh, him?" she said, loftily, "Don't be so adolescent, Johnny! I hope I'm out of the stage of preferring brawn to brain!"

Then I knew. It was Mr. Silver! She did have her sights trained high! And at that, remembering past triumphs, I thought she and Old Sub might actually pull it off.

Don't ask me how she went about "influencing" Mr. Silver to take her to the dance. She's the one who's taking psychology, not me—or is it I? Anyway, I wouldn't touch the stuff with a ten-foot pole! I only know she had absolute faith in the result of her efforts and went ahead getting ready for the big night as calmly as if she had his bid for a date all down in black and white.

Only once I saw her weaken. She was curled up on the davenport when I came in, studying her psych, and looked up with a worried frown.

"It says here that the subconscious mind knows no such thing as time or space. You cannot force it, because it does things in its own good time. Good grief, I hope it knows the Prom is only four days away!"

"Shame!" I chided her, "doubting Old Sub! It knew when Thanksgiving was, remember?"

Instead of being mad, Sue looked relieved. "Of course, I mustn't doubt. That's the secret of success! I'll just dismiss the whole thing from my conscious mind!"

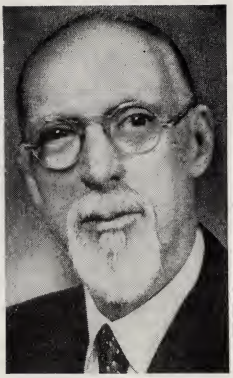
And she did. All her energy seemed centered on the contest between her and Mother as to whether she was to get a new black, off-the-shoulder formal, or not. And since Grandma had thrown her weight on Mother's side, I wasn't betting on Sue and Sub.

But if Susie wasn't worrying about her date, I was. When it got to be two days before the Prom, I was frankly worried for my own safety. Besides, I couldn't understand it. Sue is no pill. Even my brotherly eyes tell me she's quite a bit prettier than average. And lately, since she'd been so taken up with her soul and all, or maybe because she thought she was in love, she had had a kind of a—well, I guess you'd call it a radiant look, or luminous or something; anyway, she sort of stood out from the crowd, if you know what I mean. What was Mr. Silver waiting for?

(*Continued on page 64*)

JOHN A. WIDTSOE
Editor





PRESIDENT GEORGE ALBERT SMITH
Editor

RICHARD L. EVANS
Editor



THE ERA GROWS

By John A. Widtsoe
OF THE COUNCIL OF THE TWELVE

GROWTH is always accompanied by change. So it is with THE IMPROVEMENT ERA. Last October sixteen pages were added monthly to the magazine, and color printing on the inside pages along with other improvements became a regular feature. This month additions to the editorial staff along with changes in the present staff are announced.

President Richard L. Evans of the First Council of the Seventy, who since February of 1936 has been managing editor of the magazine, has been advanced to the position of editor along with President George Albert Smith and Elder John A. Widtsoe. Doyle L. Green, assistant managing editor for three years, becomes managing editor. Marba C. Josephson who has served so faithfully as associate editor since 1935, has been advanced to associate managing editor. Elizabeth J. Moffitt has been promoted to manuscript editor and Albert L. Zobell, Jr., becomes research editor. They were former editorial associates Additions to the staff include Nelson White as art director and Burl Shepherd, "Today's Family" editor.

Included on the new list of staff members are the names of six contributing editors whose contributions have been appearing in the magazine for many years. They are: Dr. Sidney B. Sperry, professor of Old Testament languages and literature at Brigham Young University; Dr. Franklin S. Harris, Jr., associate professor of physics at the University of Utah; Dr. Hugh Nibley, associate professor of history and religion at Brigham Young University; Dr. G. Homer Durham, head of the department of political science at the University of Utah; Archibald F. Bennett, secretary of the Genealogical Society of the Church; and Lee A. Palmer of the Presiding Bishopric's office.



DOYLE L. GREEN
Managing Editor



MARBA C. JOSEPHSON
Associate Managing Editor

These progressive steps will result in a better and more attractive magazine. We can now make a fuller use of the numerous articles sent to us for publication; the problems of our distraught world, notably of youth, can be given more attention; gospel themes may be explained more acceptably; the affairs of home and household will receive more adequate consideration; the progress of the world and Church may be more interestingly presented.

Today, problems, some unlawful and devilish, are stirring the hearts of men; forebodings hang heavy in human minds; the gospel point of view is needed to control these evil forces which are seeking to rule the world. Where and how may happiness be found?

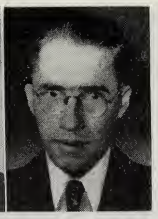
This field, the ERA, mindful of its obligations to young and old, will continue to help its readers explore.

There is work to be done, let us do it unitedly.

Since we are talking about our-



ELIZABETH J. MOFFITT
Manuscript Editor



ALBERT L. ZOBELL, JR.
Research Editor



BURL SHEPHERD
"Today's Family" Editor



NELSON WHITE
Art Director

selves, may we repeat that the influence of the ERA has been great. Its volumes are a storehouse of history, doctrine, high-type fiction, poetry, and a wealth of miscellaneous subjects.

The ERA, coming monthly in a form to save, will keep you abreast of the happenings of the world, the Church, and the state. No one can afford to be without it.

Now, about the people who edit, publish, and distribute the ERA for its readers.

President Richard L. Evans, who will now take his place along with President George Albert Smith and Elder John A. Widtsoe as an editor of THE IMPROVEMENT ERA, is a man of many interests and great capabilities. All of these he has used to strengthen the Church and build up THE IMPROVEMENT ERA. His friendly voice on the air and his sincerity in writing have made him a friend of countless numbers of radio listeners and magazine and newspaper readers.

Deprived of his father at the age of ten weeks, he grew up as the youngest of nine children, working his way through school. His scholastic ambitions were temporarily halted after his freshman college year by a call to the British Mission; he departed for that field of labor in November 1926. Dr. James E. Talmage of the Council of the Twelve and then president of the European Mission, called him to be associate editor of the *Millenial Star*. He continued in this position until November 1928, when Dr. John A. Widtsoe, who had succeeded Dr. Talmage as president of the European Mission, called him to serve as secretary of the mission. In that capacity he visited eleven European countries, from the Mediterranean to the Arctic.

Returning to Salt Lake City in September 1929, he secured employment with radio station KSL. He soon became affiliated with the Tabernacle Choir and Organ program, then in its infancy as a network feature. Through the years his name has become synonymous with that radio hour. He went on to obtain his B. A. and his M. A. degrees from the University of Utah. He was appointed managing editor of THE IMPROVEMENT ERA in February 1936; and at the October 1938 general conference of the Church he was sustained as a member of the First Council of the Seventy.

He and Sister Alice Thornley Evans are the parents of four sons.

Managing Editor Doyle L. Green, is the author of the popular current ERA feature, *Mission to Polynesia*, which he writes with a love borne of three years spent in the Tahitian Mission, 1936-39. He has a master of science degree in sociology from Brigham Young University, obtained in 1942.

He has been a member of the faculty at Brigham Young University. Immediately before his work with THE IMPROVEMENT ERA he served as extension editor at Utah State Agricultural College, Logan.

He is an Eagle Scout and enjoys working with and teaching the youth of the Church. He is a former member of the general board of the Young Men's Mutual Improvement Association. He and Sister ElVera Campbell Green are the parents of three daughters and a son.

Marba C. Josephson, our associate managing editor, has spent a lifetime of activity in the Church. Mostly she has worked in the interest of youth, both in the auxiliary

(*Continued on page 60*)

"The glory of God is intelligence"

CONTRIBUTING EDITORS



SIDNEY B. SPERRY



FRANKLIN S. HARRIS, JR.



G. HOMER DURHAM



HUGH NIBLEY



LEE A. PALMER



ARCHIBALD F. BENNETT



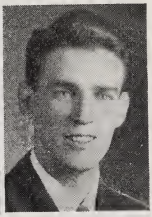
ELBERT R. CURTIS
General Manager



BERTHA S. REEDER
Associate Manager



JOHN D. GILES
Business Manager



VERL F. SCOTT
Assistant Business Manager

Elder Ezra Taft Benson offering congratulations to Explorer Wayne Freckleton as he received the gold medal



TWICE in quick succession Wayne Freckleton had dived into the muddy rapids of Idaho's Lost River in an attempt to snatch a human life from the jaws of death. With his strength ebbing, and facing a roaring whirlpool, Wayne knew it was

...This Time...or Never

By Horace Green

THE RAGING torrent of the swollen Lost River held a man in its deathly grip. It was this time or never.

Twice Wayne had dived into the muddy rapids. Twice he had been swept past the whirlpool where the drowning man was entrapped. Twice he had fought his way to shore down stream and run back up the bank. There wouldn't be time for another try if he didn't make it now.

"Father, help me," he prayed in his heart as he took the final plunge.

The Freckleton family was in Idaho for the opening of the fishing season. It was June, and the Lost River was at flood stage. It wasn't too good for angling, but they hadn't known that when they left Salt Lake City. They were an outdoor family, and they liked to hunt and fish in the Gem State.

THE *tenth law*:

"A SCOUT IS BRAVE"

Wayne's father, Ernest, and his father's cousin, Ellis J. Freckleton, had been on the river trying out some surplus one-man life rafts.

"I was nearing a whirlpool in the river when my raft hit some sunken object and capsized," Ellis said later. "I was wearing hip boots, and they filled with water. The whirling water sucked me under. When I came up, I shouted for help."

Ellis was a good swimmer. He had been a Scout and Scouter ever since he was twelve. He had been an assistant scoutmaster and a scoutmaster and was then an assistant in the Y. M. M. I. A. superintendency at Moore, Idaho. He was forty-three years of age and weighed 180 pounds. But the angry whirlpool and the filled boots were too much for him. He couldn't free himself from the whirling waters.

The moment Wayne realized that his father's cousin was in danger he pulled off his shoes and plunged into the water. But the racing current swept him downstream before he could reach the whirlpool.

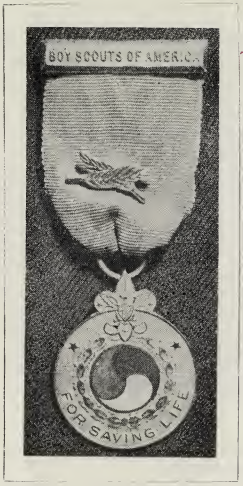
On the bank Ellis' wife and five children watched in horror as he sank out of sight and rose again. Others were watching, too, including several grown men. But none of them made a move to help.

"When I went under the second time," the drowning man afterwards related, "I decided I had to get rid of my boots, and I stayed under until I got them off. But I was so exhausted when I came up that I was unable to swim out."

By that time Wayne had swum to the bank, and rushed back upstream. He picked up a light pole along the way as he hurried for another try. Then, for the second time, without a moment's hesitation, he dived into the maddened river.

Why this boy of seventeen should have been alone in the rescue attempt when there were several grown men watching the scene is hard to understand without fully realizing the condition of the rampaging river. "Not one professional swimmer in a thousand would have dived into that raging millrace," Ellis later explained.

The fact that he was placing his



IT IS with great pride and pleasure that I notify you on behalf of the National Court of Honor that you have been voted the Gold Medal with Crossed Palms in recognition of your gallant conduct in saving the life of your uncle [cousin] from drowning, June 5, 1948.

The medal was designed by a famous artist, Belmore Browne, and is made of gold, but its intrinsic value is small compared with the deed for which it stands. The value as a token will, however, increase each year as you wear it, for it shows that you were prepared and did your utmost in the service of others, even though it may have resulted in the sacrifice of your own life.

With these facts in your mind this medal will tend to keep before you the greatest lesson in scouting, that of being prepared to RENDER SERVICE TO OTHERS in any emergency.

All members of the National Court of Honor join me in congratulating you and wishing you a long, happy and useful life.

George J. Fisher, National Scout Commissioner, Rear Admiral Richard E. Byrd, Hon. J. Edgar Hoover, Capt. Edward V. Rickenbacker, Hon. Owen J. Roberts, Dr. James L. Clark, Lewis Gawtry, Dr. Irving Langmuir, G. Barrett Rich, and Dr. Vilhjalmur Stefansson.

Letter from National Court of Honor

life at the mercy of the river for the second time in but a few minutes hadn't worried Wayne as he entered the stream with the pole. He was a Scout. He had been taught to swim. The tenth law—A Scout Is Brave—was part of his nature. A man was in danger, and as long as there was a chance of saving him there was just nothing else to do but try.

But the river was mean. It had a man, and it didn't intend to let him go. Wayne swam with all the strength he had and extended the pole as far as he could into the whirlpool. But although it passed over the near-doomed man, he either didn't see it, or else he didn't have strength to grab it and hold on. So Wayne fought his way to shore again and ran back up the bank.

Now Wayne was poised for the final try. It was this time or never. The man in the river couldn't last while he tried again. And he wouldn't have strength left for a repeat attempt.

Could he make it? If he had failed when he was fresh, how could he hope to succeed now he was tired? What could he do that would save the drowning man?

He didn't stop to try to answer the questions as they entered his mind. He knew that the only place he could find the answers was in that muddy water. So with a prayer in his heart, he dived in.

Progress is rapid when you swim with a fast current. That was part of the trouble. He didn't have much time to outline his final action. Twice he had tried from outside the whirlpool. Twice he had failed. If he was to succeed this time, he would have to swim into the pool and take his chances in getting out. But could he do it, as tired as he was and with a 180-pound man, when that man, who was a good swimmer and fresh when he was first drawn into the pool, couldn't do it alone? Well, he would try!

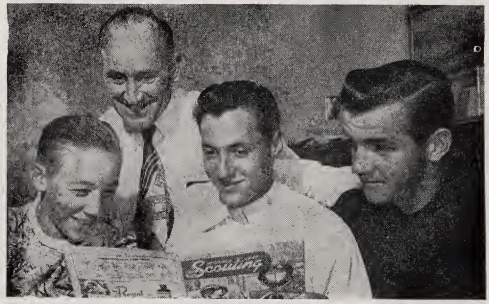
It was then that prayers were answered—answered because of training, and courage, and the will to do or die.

Ellis, who had kept swimming with what strength he had left, was nearing the edge of the pool and raised a hand just as Wayne passed. Wayne saw the hand, dived under the surface, and found the victim. The fact that he now actually had hold of his father's cousin gave him added courage and added strength. He used that strength to swim under water to shore.

At the water's edge there were many hands willing to haul the two upon the bank. Although nearly exhausted, Wayne realized his job was not yet finished. A drowning victim is not always safe when he is out of the water. So the Scout started to administer artificial respiration. But Ellis, although dazed, had not lost consciousness. Stirring a little, he said that he was all right. He soon recovered.

Wells McGregor, of Thatcher, Idaho, witnessed the event. He is

(*Continued on page 78*)



The Freckleton Scouts at home: Wilford, the youngest, Mr. Ernest K., Wayne, and Kay.

The Missionaries

BY

Elizabeth S. Beckwith

Mrs. Beckwith is the wife of the Reverend Kenneth D. Beckwith, who serves the Massachusetts Conference and Missionary Society (Congregational) in Western Massachusetts.

THEY have come to our home at all sorts of times, by day and by night, in winter, spring, and summer. With each one of them our reaction is the same—an instant sense of relationship and welcome—an eagerness to have them stay, a reluctance to let them go. We do not stop at the little word "like"—it is not even the doorstep on the threshold of our love. Instead, these missionaries of the Church of Jesus Christ of Latter-day Saints step instantly into the warmth of our affection. Never had I fully known before what it means to be a child in the family of God. Christian fellowship I have known, but these missionaries are our brothers in the most true and comforting and strong sense of the word. Our hearts open before them, and our love bids them stay.

SOME *who come are bright and beautiful, with the morning of their day upon them. Nurtured in the faith, with a knowledge from infancy of the gospel, they can and do expound it in a way that catches and grips the attention of one's mind.*

Some who come are bright and beautiful, with the morning of their day upon them. Nurtured in the faith, with a knowledge from infancy of the gospel, they can and do expound it in a way that catches and grips the attention of one's mind. They have a sureness of speech that is born of knowledge and experience and of the Holy Spirit. One is impressed with the wholeheartedness of the Christian living that is behind them. Theirs is the spiritual heritage of a great and courageous people, brave enough to endure suffering and persecution, faithful enough to follow through years of trial a modern revelation from Almighty God. Like precious jewels to be handled reverently are the stories they tell of their own homes. One can almost see the sunlight glinting through the trees when one is told of the baptism by his father of an eager little boy of eight. One senses the gravity—feels the purposefulness it has given to life—when one is told what a patriarchal blessing to an older boy contained. There is a richness and a joy, a simplicity and sweetness and strength, in the backgrounds of these boys from the best of Latter-day Saint homes that is very apparent. Their fathers and mothers have built worthily upon the traditions of the past, lived actively and truly up to the precepts of their faith, and they who have given the best gifts of life to their children must feel rich indeed in these their sons and daughters.

Other missionaries come who are hesitant or shy. They have an inner testimony but not the words or the self-confidence to express it. One senses the struggle going on—a struggle that will finally result in a testimony being borne that is convincing because it is achieved through study, prayer, humility, and a much greater dependence upon the Holy Spirit than they had in the beginning. When we become aware that someone else is in the throes of growth, our impulse may be to reach out and help. We must then remember how delicate and lovely a thing is anything that flowers. Years ago I had given to me a little plot of land in which some scillas grew. The beautiful little blue flowers enraptured my heart. One spring they were slow in coming up—so finally I dug up the earth around them to see why they did not grow — and they never bloomed again. As the little bulbs could not stand being disturbed, as a leaf must unfold by itself and would be sadly bruised by human fingers, so also would the sensitive developing spirit of another be mutilated by our well-intentioned but misguided efforts. Our love can go forth to warm, our faith to inspire, and our prayers to encircle and make safe and sure this growing time.

OTHERS *who come are hesitant and shy. They have an inner testimony but not the words or the self-confidence to express it. One senses the struggle that is going on. . . .*

Last of all come the missionaries —and few of them there be—whose testimonies are mute. One wonders if the germ of potentiality is even there. They have come out because they have been persuaded to do so by another. Upon first thought this does not seem in accord with right missionary practice at all. Yet if there be even a glimmering of light in the human soul, that light can grow, possibly until it becomes a light of overwhelming brilliance. If a potential missionary has love enough for another to want to do what that individual desires, and at the cost of two years of his life, then in that love is a beginning. For love is of God; like a seed within the heart love grows, watered by human need, nourished by study and by prayer. Eventually love that started on a human basis becomes divine and inclusive. One sees missionaries "come alive" as the mystery and marvel of the gospel dawns upon them. They become motivated, energized, transformed. They become able to do and to endure that which would have been impossible had not an inner transformation taken place.

So the missionaries come and go. They tug at our heartstrings as they valiantly cover up at times fatigue,

(*Continued on page* 72)

Josephine Donna Smith—Ina Coolbrith

By H. S. Salisbury

Among the best known of early-day western poets was Ina Coolbrith, poet laureate of California. She was the daughter of Don Carlos Smith, brother of the Prophet.

IT WAS one of those lovely June days in the unique city, Nauvoo the beautiful. The muddy, swirling waters of the mighty Mississippi, turning from a westerly course, swung in a great semicircle around the famous city, then hurried on southward toward the Gulf of Mexico.

Now came the measured tread of the long column of the Nauvoo Legion, marching up Mulholland Street, led by a brilliant, twenty-six starred American flag. Terse orders rang out. The column halted, and then formed at the side of the street and presented arms, as one man.

As a tiny, golden-haired girl, Ina got her first glimpse of the Sacramento Valley while she sat on a horse with a famous western scout, who uttered these prophetic words: "There, little girl, lies your kingdom."

Their commander, Joseph Smith, Jr., was resplendent in the full uniform of a Lieutenant-General. He was the cynosure of all eyes, but his younger brother, Brigadier-General Don Carlos Smith, also attracted attention. He was six feet four inches tall, straight and athletic, fair of complexion and blue-eyed.

Don Carlos was born at Norwich, Vermont, on March 15, 1816. He was the ninth child and seventh son of Joseph and Lucy Mack Smith. He endured the hardships to which the members of the Smith family were subjected during the early days of the Church. On July 30, 1835, at Kirtland, he was married to Agnes Coolbrith. Three daughters were born to them prior to the sudden death of Don Carlos, which took place at Nauvoo, Illinois, on August 7, 1841, when he was five months past his twenty-fourth birthday. The youngest daughter was named Josephine Donna Smith, after her uncle, the Prophet, and her father. Later she assumed the nom de plume of Ina Coolbrith, by which she was known during the remainder of her life.

Ina's parents suffered persecution in Ohio and Missouri. At one time while Don Carlos was on a mission to Tennessee, before Ina's birth, the Missouri mob in Daviess county, Missouri, burned her home, and she, Agnes Coolbrith Smith, fled on foot in the snow, with little Agnes strapped on her back and carrying Sophronia in her arms. To reach her friends she waded across Grand River, waist deep, amidst cakes of floating ice.



Ina Coolbrith in the year 1895

The Nauvoo city charter provided for the organization of the Nauvoo Legion. The Legion, originally consisting of six companies, was organized February 4, 1841, with Joseph Smith as lieutenant-general.



Ina Coolbrith as a young girl

The Nauvoo Legion served its purpose. It protected the Saints until they could build their city and establish their schools and university, and teach and educate their people; so that when the jealous politicians and preachers of Illinois turned against them and martyred their Prophet and scattered the people, the effect was like that of scattering a prairie fire, which, smoldering here and there, finally revives into a giant, irresistible conflagration that carries all before it.

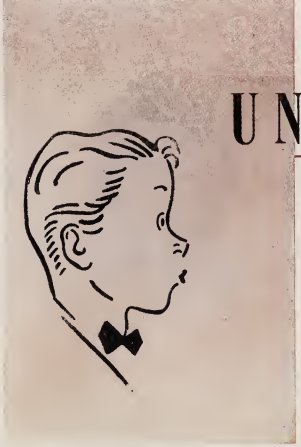
My grandmother, Catherine Smith Salisbury, sister of the Prophet, told me that while a band of lawless Missourians waited in the northeast corner of their state, just below Keokuk, Iowa, two of their spies approached Nauvoo and from a hiding place in a hazel thicket saw a parade of the Nauvoo Legion. In fearful haste they returned to their outlaw band, and so badly frightened them with their report of the military might of the Legion that the mob forgot their plan for invading Nauvoo and fled to their homes.

It was during such happenings in Nauvoo that Josephine Donna Smith was born, on March 10, 1841. Soon her sister Sophronia died. Next, her wonderful father passed away at the age of twenty-four. Then the Saints were driven from their beautiful new city.

After a period of mourning, Ina's mother married William Pickett of St. Louis, Missouri. He was second cousin of the famous General Pickett who, at the command of Lee, led the noted forlorn Pickett's charge against the impregnable Union lines at the battle of Gettysburg.

In 1852 the Picketts migrated to

(*Continued on page 73*)



UNDERSTANDING YOUTH

By Louise Browning
INSTRUCTOR IN SOCIAL WORK
UNIVERSITY OF UTAH

A RICH mahogany bric-a-brac stand with triangular shelves and hand-turned carved pillars stood in the corner of the room. It displayed spun glass objects, sea shells, and miniature portraits.

Ellis looked at it with loathing. "Mother, this old-fashioned gadget is a disgrace to our home. People will think we are cave men. They'll think we live in the dark ages, that we are covered in cobwebs; they'll wonder about our sanity!"

The fifteen-year old boy orated and declaimed, and his mother listened serenely. She thought of her own youth, and how she had despised that golden oak parlor table, the one with brass claw feet clutched over great glass balls.

"Very well, son, I'll take all the bric-a-brac off, and you personally shall have the honor of removing this symbol of decadence to the attic."

Ellis did so, and the antique shelves gathered dust along with other furniture and toys.

Who was to remember or dispute Ellis seven years later, when he was twenty-two years old, and he and his bride rummaged in the attic and re-discovered the bric-a-brac stand? "It's solid mahogany, dear!" he said. "It will look quaint in that alcove." And adolescent feeling was forgotten as Ellis refinished the stand and rubbed the mahogany to a satiny sheen.

And so, as with many material objects which have sentimental value to the adult, adolescence tends to throw them out, discard them, resent them; because adolescence is a phase of self-assertion and urge. Disequilibrium at this period of life is not to be construed as permanent, and parents who are wise do not fight back or return kind for kind.[1]

ADOLESCENCE is the period of life when socialization takes place to a marked degree. Instead of turning back into the home for attitudes and opinions, the boy or girl of fourteen often looks out into society to observe what others are doing. An example of this is the teen-ager who phones her closest friend on a crisp September morning with the query, "What sweater are you wearing to school today? Are you going to wear your plaid skirt?" The "herd instinct" is strong, and the wise mother refrains from questioning the stereotyped lass who appears ready for school looking identical with her mates. The outside influences are important at this time, and the matrix of the home in which the child has been growing, and which has been a primary source of comfort and guidance, seems childish and commonplace to the adolescent. Parents should understand that this "growing-out" process seems dangerous to the boy and girl; they should recognize that this quasideveloped person needs a kind of half-and-half treatment—love and shielding at one point, and freedom for independence at another. One authority calls the adolescent period "rebirth" and says:

> I wish I could offer a pain-dispelling drug to mothers during this second birth, this delivery of children into the adult world, or that I could, at least, like a good obstetrician, tell the mother what to do every step of the way.[2]

Very few parents stop to realize that they themselves are going through an adjustment process when the child of their bosom begins to reveal openly that he is no longer dependent upon the carefully planned parental program. When one talks with such parents and envisions the future of their child, they readily agree to a fine, independent adult, functioning with ease and complete self-confidence. They want their offspring to achieve such status; the desire is genuine. Then, when one mentions the initial loosening of parental control, the relinquishment of demands, the intermediate steps which a child must take to approach adulthood, the very same parents sometime stand aghast and some even revert to demands for strict obedience such as were used in early childhood. Obviously, the adolescent rebels against such treatment. Not that he particularly wants to disagree with his parents, but he is putting up a real fight to establish his own identity as a person. Although the

> *As with many material objects which have sentimental value to the adult, adolescence tends to throw them out, discard them, resent them because adolescence is a phase of self-assertion and urge. Disequilibrium at this period of life is not to be construed as permanent, and parents who are wise do not fight back or return kind for kind.*

[1] Schumacker, Henry C., *The Adolescent: His Development and his Major Problems* (Huntington, Indiana: Our Sunday Visitor Press, 1945), p. 74.
[2] Levy, John, and Monroe, Ruth, *The Happy Family* (New York: Alfred A. Knopf, 1945), p.11.



Adolescent Girl:

"I was hasty in some decisions about color schemes, and I learned more, living in that room, than if it had been arranged by the best interior decorator in town . . ."

eider-down comfort of the parental protection was pleasant, he feels a deep urge to "put away childish things." It is frequently a fight against himself, as much as against his parents. How many parents ever consider this point of view? Many do not and thus find themselves continually being hurt by the boy or girl to whom they have given so much. Most parents desire their children to grow up, but they keep a kind of "Never-Never-Land" such as Barrie described in "Peter Pan," as a secret wish of their hearts.

DURING the period from fourteen to twenty-one, the adolescent is assimilating his values and fortifying himself for the battle which is to be his. As one girl stated concerning an elongated period in her life when she was expected by her mother only to "set the table": "I'm tired of setting the table—no matter how nice the dishes, silver and linen look—I want to *cook the dinner!*" One author has stated that growing up is like the filling of a vessel: in childhood the vessel is quite empty, and the parents pour into it all their love, strength, and emotional support. The process for the child is one of receiving, taking in, incorporating. But when physical maturation takes place, and emotional independence becomes more complete, the act of continued *giving* by parents causes an overflow of the vessel, and the child himself cannot take any more. His desire is gradually to discontinue being replenished by others, and to give of himself; he no longer wants to receive but to extend himself. Of course, the physical urge is very strong and sometimes out of proportion to psychological maturity, and it is in this exigency that understanding parents can offer guidance, and recognize with the adolescent that he is going through a pretty trying period of his life. Praise and interest are helpful here. One boy whose father was particularly close to him said that he was greatly relieved just to talk with his dad about how much he wanted to be married and to discuss the disparity between his physical development and his ability to support a wife. Undoubtedly this particular father established a good relationship with his son when he was a small child.

IN REFERRING to the period between fourteen and twenty-one, English and Pearson state that the adolescent must choose a vocation and begin to prepare for it, learn to depend more upon himself and less upon his parents and family, bring about a satisfactory relationship with the opposite sex, and begin to accept mature responsibility.

Parents of adolescent boys and girls would do well to examine their attitudes toward these several areas, evaluating their own feelings about each of them. Some parents will have difficulty accepting the first, and may become alarmed if the child has not stated a preference for a life's work. Urgency and parental prodding will probably result in fitful outbursts, withdrawal, and sullenness. If the boy or girl is not ready to choose, it is the parental role to support him in his day-to-day routine of school work and assume at least a semblance of poise about the whole matter. On the other hand, enthusiasm of youth sometimes opens a floodgate of energy in projected plans which are admittedly out of the question from the point of view of parental pocketbook and inclination. It is notable that these flights of vocational fancy are frequently disseminated by some urgency of the present, or by sheer lack of favorable circumstances.

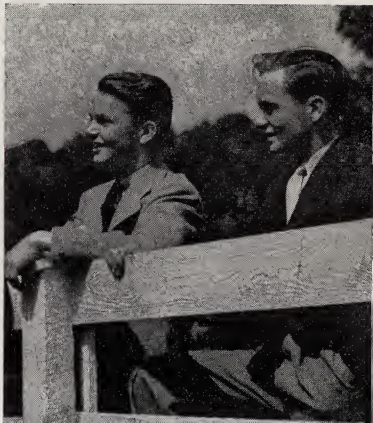
In learning to depend more upon himself and less upon his parents and family, the adolescent makes many trial flights. With parental permission he may plan a summer vacation in company

(*Continued on page 77*)

—*Photograph by Harold M. Lambert*



PARENTS *need to accept with as much poise as possible the fact that at times Jane and Jimmy actually prefer the companionship of their teen-age friends.*





THE FORT on



—Photograph by Hal Rumel

SYNOPSIS

IN the year 1851, President Brigham Young sent colonies to extend the Mormon territory to the south. Those who went had to fight four adversaries: the Utes, the Navajos, the renegade whites, and nature, which seemed at times the greatest adversary of all. No treaty with the United States could guarantee the settlers from the depredations of the Navajos. Even Kit Carson who displaced the Indians had found it impossible to quell them. Jacob Hamblin and Thales Haskell genuinely loved the Indians, and time after time won them to a reluctant peace, only to have it broken again because of the actions of the renegade whites. But at last the Mormons had begun their settlement, in the face of Indian attack and nature.

XVII

TWO nights later they stood around a campfire at Rincone, their thoughts about that dance still echoing in boasts and protests.

"We let 'em down easy that time," one of them repeated, "but when they insult us again, we'll shoot out every lamp in the hall."

Kumen Jones had been riding with them that day in the interest of the Bluff cattle, and he listened till the babble of brave words died down like a falling wind. "Look here, you fellows," he broke forth, "do you think your brave yells and your shooting frightened any man in Bluff? It may have startled nervous women and timid children. Everybody else that heard it felt nothing but disgust."

They opened their eyes at him in quick astonishment.

"You call yourselves brave men," he went on. "It takes your kind of bravery to frighten the weak and the helpless. If ever I saw a bunch of cowards, it's right here."

An indignant hush settled on the circle in the glow of that fire and they searched one another's faces as if to demand, "Are we going to stand for that?" If they were not going to take it and call it good, then they had to have among them at least one man with the sand to say so, that the others might muster the fortitude to endorse his objection. But the courage which rests on its own honest feet is very different from the kind which hangs for dear life to a gun.

Kumen Jones, unarmed and unafraid, stood there before them with more security of position than any one of the blustering gang who had substituted a gun for the grit which was not to be found in his anemic anatomy.

"Every man and boy in Bluff," Jones went on without fear of being answered, "who heard you shooting so heroically there in the night to torture sick folk and children had just one impulse, and that was to get his gun and shoot straight at you. You can thank your good fortune they had better hold of themselves than you have of yourselves or that is exactly what they would have done."

They looked daggers at him in disarmed hesitation, and he met their look without blinking. They had their glittering six-shooters on their hips, the brave six-shooters which soothe the coward's yellow nerves and bolster him in the cheapest kind of lie about his own pusillanimous self. If Jones had only had a gun, it would have given them excuse to act, but he had no gun, and they hated themselves and each other because they had to listen to him in silence.

Among that nonplused gang, glaring through the firelight at their solitary accuser, was a little fellow with a sense of humor, and with the courage to speak. "Well, sir, Mr. Jones," he admitted reflectively, "I think you have it doped out about right. No man's goin' to get any kick out of scarin' sick women and little kids."

No other one around that fire indulged another brave gesture. They conferred in low tones as they scattered off to their blankets. They had sought the sheltering walls of San Juan to escape the laws of the United States, and they could not permit a little backwoods town to force any of its discipline upon them, even for the brief time they might want to stay. If they couldn't be the lions in that log meetinghouse and carry on like a stampede of steers down a box canyon, then they would have a dance of their own and set a style

so dashing it would have to become the rule.

When they stayed in Bluff, they ate at the home of Grandfather John Allan and made his place their headquarters. They decided to stage their dance in his dooryard. He was old and stooped and weary with the weight of strenuous years; surely he would have no temperament to object, even if he failed to see that objecting would injure his hotel business.

But John Allan, however stooped and jaded, had the fighting fire of old Scotch clans in his blood, and

the FIRING LINE

By Albert R. Lyman

when he saw that dance getting up steam in his dooryard, he rushed out there like a roaring lion. The old man had no gun; he was small in stature. His hands were stiff and bony and laced over the back with big blue veins like ropes, but his words in broad Scotch left no one in doubt about what he meant.

"Gang till the street!" he ordered, "I'll no bear it a minute!"

That dance bogged down right there in muttering surprise.

But at the foot of the mountain the lawless group was taking its own gait, with mocking contempt for the hands reaching in futility from the distant outside where men had highways, railroads, telegraphs, and a degree of order.

THE Church Authorities, in their solicitude for the mission and its difficult problems, called the bishop of Huntsville, Francis A. Hammond, to preside over San Juan Stake. Coming at once, he took studious account of the distressing situation and discerned that of the three major labors assigned to the mission, the first, the winning of the Navajos, had in a great measure been accomplished. It was hardly thinkable that this could have been done if Bluff had not been in such close proximity to its first problem. It seemed therefore probable that the building of other outposts near to problem two and problem three might be the best way to their solution.

President Hammond went with a pack outfit, taking some of the leading men of the colony with him, and explored along the eastern side of the big San Juan territory, looking for strategic places for outposts. He proposed that they build one post on White Mesa, east of the Piute stronghold in the Little Valleys and another post at the base of the Blue Mountain where the pirate empire was taking more definite shape every day. Building and manning the two posts at one time proved to be more than the colony was prepared to do; in fact, the prospect of undertaking a start among that horde of roaring outlaws at the base of the mountain was sufficiently terrifying of itself, and White Mesa was for the time being forgotten.

The new outpost in a beautiful prairie stretch east of the mountain was named Monticello. To the matter-of-fact mind it was folly, pure and simple, "a gleam of hope in a maze of danger," a little squad of mice appointed to teach the cat better manners. Yet the new warfare could not be safely appraised by the old standards—it was built on the unpredictable possibilities of what faith can do—faith, that impelling power so generally discounted in the human soul which bears it on to its noblest achievements.

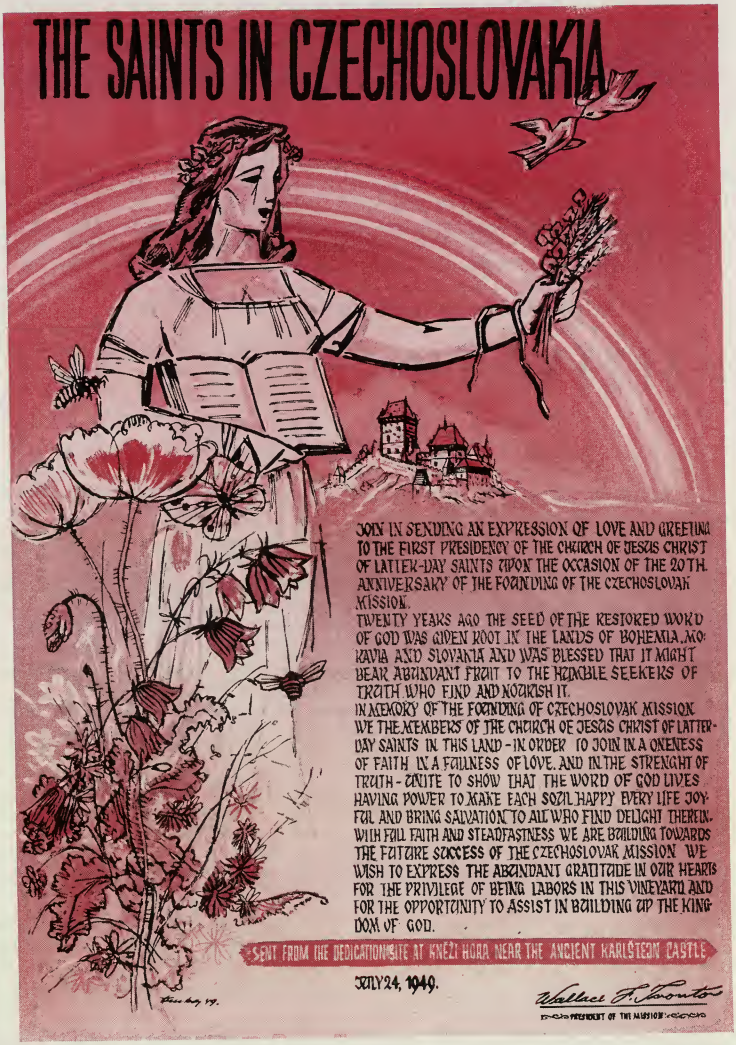
When the president called men to go and dig in and establish themselves at Monticello, they gathered up such equipment as they could prepare and started, Frederic I. Jones in the lead, with Charles E. Walton, Benjamin Perkins, Samuel Wood, Nephi Bailey, and others in the procession. They faced difficulty and danger from the very first day of their beginning, for Monticello had to fight its own battles, stand on its own feet, and carry on if it was to survive the herd of ruffians waiting and resolved to ride over it roughshod. That much was clearly understood by the brave men and women who answered the call. By their magic of unusual diplomacy they were supposed to bring law and order into that howling chaos.

A winding wagon track over sandhills and rocks, through stretches of sagebrush and across precipitous canyons, extended through the fifty miles of solitude between Bluff and Monticello. Communication between the two places was infrequent and uncertain, and although they cooperated as best they could, each center was still in a remote world of its own.

The cowpunchers east of Blue Mountain regarded the building of Monticello as an unwarranted invasion of their territory; the log houses and pole fences built on their trails, a violation of their fixed rights. In answer to the first objection to their impudent ways, they raced back and forth through the streets firing their pistols in quick staccato and sending their gorilla yells to die away on the prairie. They never missed a chance to show how quick they were on "the draw," flashing their guns into action with every chance of making a display and emptying every chamber in a noisy twinkling. They drove away horses and cattle; they carried off saddles, bedding, guns, anything they could reach, mainly to discourage the spectre of law, incidentally for the amusement of gain. They got away with much of the first crop of grain raised at Monticello. The big objective of these new builders was to establish law, but for the present they had difficulty enough in holding their own and surviving.

THE *cowpunchers east of Blue Mountain regarded the building of Monticello as an unwarranted invasion of their territory. . . . They never missed a chance to show how quick they were on "the draw."*

(*Continued on page* 62)



Commemorative resolution and greeting to the First Presidency of the Church of Jesus Christ of Latter-day Saints. Specially drawn and painted upon the occasion of the twentieth anniversary of the founding of the mission.

THE Czechoslovakian Mission was opened July 24, 1929, by Dr. John A. Widtsoe of the Council of the Twelve, at that time president of the European Mission. He was assisted by President Hyrum W. Valentine of the German-Austrian Mission and President Fred Tadje of the Swiss and German Mission. From these two missions the Czech Mission was formed, with seven members: three in Prague, two in Cercany, one in Zmaimo, and one in Carlsbad.

The twentieth anniversary was a time of rejoicing for the Saints there as two hundred ten members and friends in Czechoslovakia made the pilgrimage to *Knezi Hora* (Priest's Hill) near the famous Karlstejn

TWENTY YEARS in the Czechoslovakian Mission

By Albert L. Zobell, Jr.
RESEARCH EDITOR

Castle on Saturday, July 23, where the mission was begun in 1929. There they witnessed, as the first event of the anniversary services, "God's Hand Through the Ages," the pageant written, produced, and directed by Elder Stanley H. Kimball, whose home is in Denver, Colorado.

The pageant told of the beginnings of religious freedom in Czechoslovakia, and of the martyr, John Huss, (1369-1415), and ended with the establishment of the mission of the Church of Jesus Christ of Latter-day Saints. Nearby, in the darkness of that tree-crowned hill, *Knezi Hora,* stood the impressive stone monument erected by the Saints of that mission in the difficult days of 1944, to the founders of the mission: Elder John A. Widtsoe of the Council of the Twelve, Elder Arthur Gaeth, who was transferred from the German-Austrian Mission to be the first president of the Czechoslovakian Mission, and Elders Alvin G. Carlson, Charles Josie, Joseph I. Hart, Willis A. Hayward, and Wallace F. Toronto, the first missionaries. Elder Toronto has spent much of his time since as missionary and as mission president in Czechoslovakia, being the current mission president there.

Then, representatives of each branch of the mission spoke, rededicating their talents and their labors to the service of the Lord. Joseph Roubicek, the acting mission president during World War II, and chairman of the mission anniversary committee, recounted many of his experiences in directing the mission during the war years.

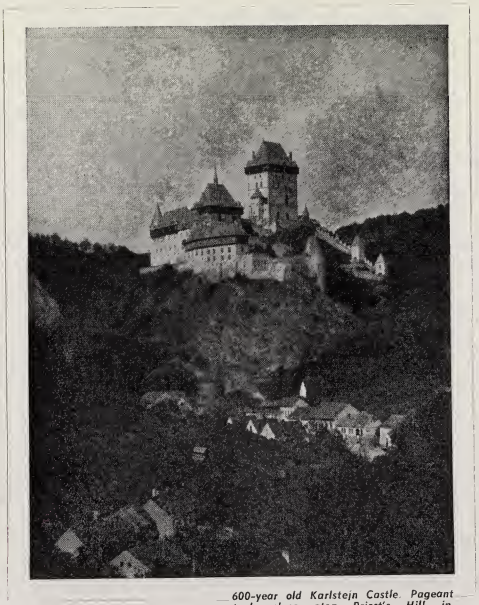
A missionary chorus of thirty voices broke the quiet of the evening with the ever-inspiring hymn, "We Thank Thee, O God, for a Prophet." There was a prayer of thanksgiving and a dismissal, and first day of the anniversary celebration was a never-to-be-forgotten page of memory.

The Sabbath day, July 24, brought four wonderful meetings. In the priesthood meeting, under the direction of local brethren, the subject was "The Holy Priesthood, the foundation of God's great work." The theme of the general meeting was "The Church—the way to happiness and salvation." Then followed a sacrament and testimony meeting, and finally a missionary theme meeting with the general subject "The gospel of Christ—the power of salvation." From this gathering a telegram was sent to the President of the Republic thanking him and the government of Czechoslovakia for the privilege of commemorating this twentieth anniversary. There were favorable comments from the press concerning this telegram.

Many of the isolated members had the privilege of coming and joining in this two-day conference, in which the Spirit of the Lord seemed to increase as the meetings advanced. Mimeographed reports of the anniversary were prepared for the Saints there and for the Saints who could not come.

The missionaries of the Czech Mission held a series of missionary meetings on July 25, 26, 27, in which the furthering of the gospel

(Continued on page 76)



600-year old Karlstejn Castle. Pageant took place atop Priest's Hill in background.

At a conference of the Church members of the Society Islands Mission held at Putuahara on the island of Anaa September 24, 1846, it was announced that Elder Addison Pratt would return to America, "recruit" as many missionaries as possible, and return with them and his family to continue the work of the Lord in the Islands.

MISSION TO POLYNESIA

The Story of Addision Pratt And The Society Islands Mission



By Doyle L. Green MANAGING EDITOR

IX

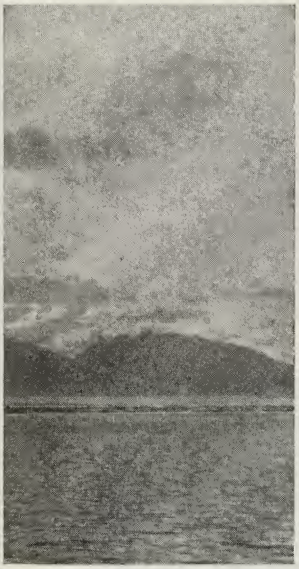
IMMEDIATELY following the conference Addison made preparations to leave Anaa for Tahiti on the first schooner that came along. Natives from each of the five villages on the island flooded him with presents of pigs, chickens, coconuts, sea shells, mats, fishhooks, and pearls, and from them he also received heartfelt thanks and good wishes and requests to be sure to return to them after he had visited America.

Then came three weeks of waiting for a ship, during which time he continued his labors, teaching, preaching, baptizing, and administering to the sick. During this time he also dedicated a chapel at Tamarie. As the two missionaries shook hands to part on October 14, just before Addison entered the boat to row over the reef to board the *Robroy,* tears once more clouded their eyes and made speaking difficult. In his journal under that date Addison made this soul-searching entry:

I shall never forget the parting with Brother Grouard. He and I have been yoked together in this mission for three and a half years. We have withstood the frowns of poverty, the opposition of men and devils, . . . and the frowns of hunger, traveling over the sharp coral rocks and slippery mountains with our toes out of our shoes and our knees and elbows out of our clothes, living a part of our time on coconuts and raw fish and sleeping on the ground for the sake of obeying the Savior's commandments and preaching the gospel to the natives of the South Sea Islands. Ofttimes when we have met and talked over our trials and hardships, what was more grievous to be borne is our being neglected by all that is dear to us on earth and how often we felt that our Heavenly Father was our only friend left, and then we would seek some lone retreat where we could bow down before our God upon the coral sands in the shade of some lone coconut tree and pour out our complaints before him, and he has never forsaken us but has blessed our labors, and through him we have jointly baptized over a thousand natives besides a goodly number of Americans and Europeans.

ARRIVING at Tahiti, Addison made his way to the home of Brother Lincoln whom he had converted and baptized on the island of Tubuai. Here his heart was made glad with the invitation extended to him to stay there until he should get a passage home.

Addison thought that he had become case-hardened to disappointment, but when Brother Lincoln told him that some time before "a package of news from home," had been sent on to him, he felt as heartsick as he had ever been in his life. In the package, Brother Lincoln said, was a volume of *Times and Seasons,* letters from his wife, Brig-



In surroundings like the scene depicted above, Elder Pratt labored faithfully and diligently amid disturbing rumors from the homeland across the far-flung ocean: The Prophet Joseph and his brother Hyrum foully murdered! The Saints driven from their haven of refuge in Nauvoo! Were his beloved wife and four small girls suffering with the rest of the exiles in the "camps of Israel" or were they trudging over trackless prairies and through savage Indian territories on their way to a new haven in the West?

ham Young, one from the ship *Brooklyn* of New York with Latter-day Saint passengers for San Francisco on board, and a number of others "from friends in various places." These had been sent on a schooner which was unable to reach Anaa and were left on the island of Manii with orders to send them on to Anaa at the first opportunity. Why he was being kept in such ignorance of conditions at home was a mystery which Addison could not solve, especially in view of the fact that in every other way the Lord had blessed him almost beyond his power to receive. There must be a reason. What was it?

HALFWAY around the world, Addison's wife, Louisa, and their four daughters were in a pitiable plight. Although Louisa was a faithful keeper of a journal, for thirteen months after August 11, 1846, she did not make a single entry in her diary. At the time of her last entry she and her daughters were on the road between Mt. Pisgah and Council Bluffs. At the Bluffs Louisa was seized with a sickness of "chills and fever," and all of the children came down with the same malady. In spite of this, when they were well enough, they pushed on to Winter Quarters where they lived in a wagon and a tent.

Part of the time the youngest daughter, who was six years of age, was well enough to take care of her mother and three older sisters. At other times they were all down at the same time.

Realizing they couldn't live under such conditions during the winter, Louisa paid a five-dollar gold piece to have a sod house built. The workman made the house from turf taken from the earth and covered it with willows and sods. A blanket hung at the door and three panes of glass let in a few rays of light.



In this they lived during the early winter, existing on what little food was available. There were no vegetables in the camp, and scurvy broke out. Louisa later wrote that she would have given a yoke of oxen for a cheese.

To make matters even more unbearable, during midwinter when Louisa was able to walk a little, she went to a store to "get articles by which I had sent money to St. Louis for them. They had lost the bill and would not let me have the goods." As she was returning to her home after dark that evening, she slipped and fell on the frozen ground and sprained her knee. Friends helped her home. During the days and weeks that followed, her limb swelled to an astonishing size and remained swollen all winter. For several weeks after she was able to get out of bed she went about on crutches. Sometime during the winter the chimney to the house, which was also made of sods, entirely failed, and the family moved into a dugout, a small "den" underground. To make it as comfortable as possible Louisa covered the dirt floor with willows and spread a thick carpet over them. The bed consisted of a straw mattress and a feather mattress which were laid on the carpet. The air in the dugout was cold and damp and stuffy, and the carpet and the bed soon became wet.

While this fatherless family were living in their underground "den," Brother Anson Pratt came to visit them, and when he saw the conditions under which they were living and the sickness that was among them, he sat down and wept. Straightway he made a search of the camp to see if there was a room available into which the family could move, but there was none. Finally, when the dugout became completely unbearable, Louisa moved out, determined to sleep there no more and in her weakened condition climbed back into her wagon. Then came a long heavy rain. "I was forced to keep closely covered which caused me to sweat profusely for three days," she later wrote, "this broke my fever, and I began to recover."

DOWN on the sunny islands of the South Seas, Addison, of course, did not know the whole story of what his family was going through. He did not know how they were suffering. He could not know that each meal he ate, as scanty as it may have seemed, would often have been welcomed as a feast by his family. He did not know the full story of how the Church had been persecuted and driven out of their homes. He did not know the hundreds of pressing responsibilities

(*Continued on page 74*)

HANDOUT DIET

A THOUGHT-PROVOKING ARTICLE FOR LATTER-DAY SAINTS

By P. K. Edmunds, M.D.

WHILE much has been written and even more has been spoken concerning the Word of Wisdom, there is still a real need for something concrete—something specific by way of summing up and binding together in a simplified and easily comprehended manner, the great lessons taught in this document. For, after all, since faith without works is quite ineffectual, so also would be the Word of Wisdom if we possessed the revelation but did nothing about it more than merely to assent to its verity.

It was in an effort to present these truths (now almost daily being substantiated by scientific research) in a concise way—easily understood and equally readily remembered—that the "handout" diet chart was assembled. On the digits of the outstretched hand are found the essential ingredients and classes of foods which go to make up the best dietary for man. And below the hand is an elaboration of this diet. And these are quite in accord with the teachings as contained in the 89th section of the Doctrine & Covenants. (It is not by chance, for example, that the *little* finger was chosen to represent meats in the diet.)

Throughout the world today there may still be found men and women and children, in larger or smaller groups, whose dietary habits comply in principle with the "handout" diet, and in *every* instance they are physically superior, having better physiques, greater stamina, and increased endurance. And they are surprisingly free from the common diseases—infectious, neoplastic and degenerative—that so commonly afflict people who have adopted the diet of the modern and "civilized" world.

These facts have been revealingly brought to light by the late Dr. Weston A. Price, who for nearly two decades devoted himself assiduously to the task of visiting every remote group of people on the earth. He examined these people carefully and methodically, photographed them, studied their diets; and in his laboratory he analyzed the foods that made up their diets. Few are the remote corners of the earth which he failed to visit, and on most of his expeditions he was accompanied by his wife, who encouraged him in his great undertaking. Most of the few remaining areas which he was not permitted to visit before his recent death were covered in a closely paralleling study made by Dr. Robert McCarrison of Britain. Dr. McCarrison's investigations and conclusions were the same as those of Dr. Price. Nor are these men alone in this type of scientific investigation.

For those who are interested in further study, the book by Dr. Price cannot be too highly recommended; as also the other books and articles listed in the bibliography. In summing up, it can be stated that the physical advantages enjoyed by the people studied by these investigators are theirs in consequence of their superior diets. That heredity is not the answer is amply attested to in their accounts and investigations, for wherever these same peoples have come into contact with our modern dietary habits and adopted them, they too have rather quickly demonstrated the *same degenerative changes in their bodies,* and have fallen prey to the same infectious diseases which plague the civilized world. Moreover, a return to their own eating habits and to their own natural foods almost as quickly returns them to their enviable state of physical well-being. In the very first generation born to parents who have adopted the diet of the moderns, degenerative changes are evident which one would like to call heredity—and which, in the past, has so been called—but which is now unquestionably, directly or indirectly, a result not of heredity *per se* but of nutrition—*altered* nutrition. This is certainly true, as Dr. Price proved, with respect to dental caries and malformation of dental arches.



—Photo by Keystone View Co.

Throughout the world today there may still be found men and women and children whose dietary habits comply in principle with the Handout diet.

By and large, that which is abundant in these more primitive diets and which is lacking in the modern diets is not calories but rather minerals and organic activators, which latter include the so-called vitamins. These substances are abundant in the natural foods of the primitive diets, while in our modern diets they have been eliminated, destroyed, or otherwise rendered, in a measure, useless to us by our modern methods of milling, processing, and otherwise preserving our foods.

We live longer in this day not because of our eating habits but in spite of them. The increase in longevity is largely, if not wholly, a result of our increasing control over the infectious diseases. But far outstripping the downward trend in the incidence of mortality and morbidity resulting from the infections, or diseases directly attributable to germs, is the sharp upward trend in the incidence of the degenerative diseases, which include those affecting the heart and blood vessels, diabetes, diseases of the excretory organs, and the increase in incidence of cancer.

There is an ever-increasing tendency today among scientists in nutritional research to link together in a cause and effect relationship, the increase in incidence of these degenerative and neoplastic diseases with the increased consumption of the highly refined and nutritionally deficient foods.

Some homes solve the problem of obtaining fresh whole wheat flour by the purchase of a home flour mill, which is altogether economical and which utilizes the whole and entire wheat kernel. Bread made from such fresh whole-grain flour is, to use a common expression of today, "out of this world."

It is our recommendation that the "handout" diet be posted in every kitchen, and that it serve as the basis for planning every meal. It is sincerely believed that its adoption and use will go far toward preserving good health and promoting well-being in the lives of all who subscribe to its principles and teachings.

I am indebted to the Lee Foundation for Nutritional Research for many of the books and abstracts used by me in compiling this diet. They have been of great assistance.



On the digits of the outstretched hand are found the essential ingredients and classes of food which go to make up the best dietary for man.

Handout Diet Chart

VEGETABLES: All vegetables . . . preferably fresh and seasonal. When a vegetable may be eaten either raw or cooked it is well to eat it raw. If eaten cooked, as little water as needed should be used and should not be discarded after cooking, but should be taken with the vegetables (vegetables are better served in a bowl to utilize this water). When fresh vegetables are not available, frozen products are desirable. Where the peeling of a vegetable (or fruit) is edible, it should not be pared away.

FRUITS AND HONEY: All fresh fruits . . . preferably uncooked. If cooked, the same applies to fruits as to vegetables. Likewise with respect to the frozen products. Dried fruits are preferable to canned fruits. Honey is preferred over refined sugars, because the latter have been deprived of their food value other than calories. Moreover, with natural sugars like honey and molasses there is a natural control in consumption which is not the case with refined, unnatural products. Nevertheless, even natural sugars are to be eaten sparingly.

DAIRY PRODUCTS: These include milk and milk products, butter, and cheeses. Also included are eggs. These products are best nutritionally when fresh . . . as is the case with all foods. While there is good reason to believe that raw milk is nutritionally

(*Continued on page 75*)



—*Photo by Harold M. Lambert*

the spoken word
FROM TEMPLE SQUARE

By RICHARD L. EVANS

Children—and Time

IT IS quite common to hear comment and concern about the weakening and waning of home influence and discipline. It is not unusual to hear parents complain that they have tried "everything" and failed. They have counseled and cautioned and coaxed and threatened, sometimes seemingly without satisfying results. If such failures were only a personal and private problem, they would be serious enough. But failure in the home is also failure in the neighborhood, in the nation, in the world. Perhaps most parents are willing, conversationally at least, to do all they ought to do for their children. But in addition to all the material things we provide for them, among the always urgent requirements are understanding and companionship. But one of the common complaints is that we don't have time. We are so breathlessly busy. And it is true, we are busy. Whether or not what we are busy at are things of first importance is another question, but certainly we are busy. And yet we have all the time there is. We live longer, generally speaking, than our grandparents did. The day is still as long, and so are the seasons. But with more years to our lives and with more conveniences to carry our load, we are still breathlessly busy. And since we can't add hours to the days nor days to the years, it is squarely up to us what we are going to do with the time there is. But before we give our answer, suppose we face this fact: If we don't have time for our children, someone else will. They aren't going to sit by and wait for us to make time. They are going to grow up whether we have time for them or not. They are going to grow up no matter how much or how little influence we have in their lives. They need companionship, and they are going to find it somewhere. And if we don't give it to them, the kind of companionship they find may not be the kind we could wish they had found. They are going to find friends and form habits and learn the ways of life under the influence of someone, somewhere. And if we want our influence, our standards, our environment to be uppermost, we'll have to do what needs to be done when it needs to be done, and not merely at our own convenience, not merely when we have more time.

—*November* 6, 1949

Fear and Failure

"LET not your heart be troubled, neither let it be afraid."[1] It would be interesting to know how many worth-while things we could have done and should have done that we failed to do because we were afraid. We sometimes assume that we are more afraid than other men are. But when we are trembling to our very toes, it is at least a reasonably good guess that the men we have to meet and compete with are trembling inside also. No mortal man ever lived who didn't know the feeling of fear. Our fears change, but they seldom completely disappear. When we are young, we fear some things, and when we are old, we fear others. Sometimes we are afraid of the dark, and sometimes we are afraid of the wolf at the door. But we are fearful of some problem at almost every period of life. Before we have a job, we are afraid we won't be able to get one. And when we have one, we are afraid we won't be able to keep it. At first we are afraid we can't win. And when we have won once, we are afraid we can't win again. Before we are married, we are afraid we can't make a home. And when we have a home, we are fearful that we can't continue to keep it up. In poverty we are afraid we can't provide for our children. In plenty we are afraid that prosperity will spoil them. Those who don't have what they want are afraid they won't be able to get it. And those who have what they want are afraid they can't keep it. Some men are more fearful than others. Some are better bluffers. Some don't show their fears as much. But it is more than probable that our opponents and competitors and almost all the men we meet have their fears—down deep inside of them. But we must learn not to let fear keep us from moving forward. It is no disgrace to be afraid, but it is a disgrace to let our fears defeat us. And if we wait until we aren't afraid of failing, we'll wait a long time before we do anything worth while. We must learn not to let the fear of failure make us fail, and not to let our fears make our failures final.

—*November* 13, 1949

[1]John 14:27

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Thanks—for Such "Simple" Things

ONE way of finding out how much we have to be thankful for, is to give up some of our blessings and see how grateful we would be to have them back. Consider for a moment just one seemingly simple thing: nourishing food—not fancy foods, not the trimmings, but just simple, strength-sustaining food. We may have come to consider it as commonplace, but let it be taken from us for only a few days—or for only a day—and see how abundantly blessed we would feel to have it back. Let's look at health—just ordinary, reasonably good health, just the feeling that it's good to be alive: Let us once stop feeling like a functioning, hearty human being.

and we quickly come to learn the surpassing blessing of having health. Look at such simple things as countryside scenes—and eyesight to see them; as music and voices—and ears to hear them; as friends and family: We casually accept them. We sometimes abuse them. But once let us lose them, and we would see how abundantly blessed we were when we had them. Sometimes children are troublesome, and sometimes they are looked upon as being a burden; but let one of them be in danger, let one of them be seriously stricken, let one of them be lost, and the surpassing blessing of having them will soon be in abject evidence. Let's look at work: Sometimes we complain of it. But let someone take from us the right to work or let some illness prevent us from the privilege of work, and we would soon see what a blessing it would be to have our work back. Let's look at freedom: We may have come to accept it casually—freedom to live where we want, to worship as we want, to work at what we want; freedom from intrusion upon the privacy of our homes, freedom to read and to think as we wish. Once let it be lost—as it has been by so many men (or as it has never been known by so many men)—and we should soon see how unspeakably thankful we would be for freedom. If we need any added evidence of what we have to be thankful for, let there be taken from us even the least of the seemingly simple things that make life livable, and we should soon feel unbelievably blessed to have back what we may now have come to consider as commonplace.

—*November* 20, 1949

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Turning Down Dares

For some unexplained reason it is sometimes supposed to be embarrassing not to do what someone else dares us to do. But why should it be considered smart or courageous or commendable to do some stupid thing merely because some stupid person is willing to do it or dares us to do it? In the first place, as to physical performance, we must remember that what someone else dares us to do he may have long practiced doing, or he may have some special talent or ability to perform with reasonable safety or assurance what could result in almost certain failure or embarrassment or disaster for us. But there are many kinds of dares besides those involving difficult physical feats. And when we are dared to do things, we must remember that the darer's standards may not be safe standards. What he dares us to do may *seem* all right to him, but it may not *be* right. And it may be that he who dares us has already slipped and wants company in his misery or in his failure. Some people like to pull other people down—and that's why dares are often dangerous. Those who urge others into hazardous or compromising situations don't always say, "I dare you," in so many words. There are other ways of saying the same thing. Sometimes they merely say: "Come on, be a good sport." But is it being a good sport to urge others to do what they feel they couldn't or shouldn't do? Sometimes they say: "Everyone is doing it." Everyone isn't "doing it," but if everyone were, that wouldn't be reason enough for us to do what we have good reason for not doing. They may resort to ridicule. But what is a little ridicule compared with compromising principles or losing self-respect? To suffer a little passing embarrassment is so much better than to be forever sorry for doing something that cannot be undone. And anyone who has his share of good sense will never hesitate to look a dare in the face and turn it down—if it is a dare to do something that shouldn't be done or that would be uselessly dangerous to do. Perhaps there will always be false friends and foolish people to dare others to do what shouldn't be done. But why should it be considered smart or courageous to do some stupid thing that no one in his right mind would choose to do, just because some stupid or designing person dares us to do it!

—*November* 27, 1949

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Heard from the "Crossroads of the West" with the Salt Lake Tabernacle Choir and Organ over a nationwide radio network through KSL and the Columbia Broadcasting System every Sunday at 11:30 a.m. Eastern Time, 10:30 a.m. Central Time, 9:30 a.m. Mountain Time, and 8:30 a.m. Pacific Time.

(*Concluded from page* 6)

In the affairs of life it's not the intellect that counts so much as character, not the brain so much as the heart, not the genius so much as the self-control, patience, and judgment. Great things are the results of little things. Human life is a succession of unimportant events. A crushing sorrow, loss of a fortune, great mental or physical suffering are the exceptions and not the rule in life. Experiences so small as to leave scarcely a trace behind are producing a life that is noble or ignoble, useful or useless, an honor or a disgrace.

NEW YEAR'S RESOLUTIONS

Our Church teaches us a plan of life and salvation which, if we live to the best of our ability, will bring us happiness here and life eternal in the celestial kingdom hereafter. This is not some beautiful faraway state to be lost or gained in a day, but rather the consummation of a life of noble deeds so trifling as our reaction to giving a two-and-one-half-minute talk in Sunday School, our attendance to quorum or auxiliary meetings, a reverential attitude in partaking of the sacrament, and obedience to those in authority over us.

Editorials

A MESSAGE FROM THE FIRST PRESIDENCY

EACH December since 1902, the First Presidency of the Church of Jesus Christ of Latter-day Saints has been sending out to the world through the pages of the Christmas *News* and other Church publications Christmas greetings containing messages of hope and love, of charity and gentle instruction. During the seasons in which we observe the birth of the Prince of Peace the three presiding high priests of his Church on the earth have continually encouraged us to live by his word.

Long after the holiday bells and whistles are silenced, long after the decorations are down, long after the year 1950 ceases to be young, the admonitions contained in the 1949 greeting will lead us on to a better life if we will but heed them. In January, April, or October, the importance of the message—excerpts of which we print on these pages—will live on.—*D. L. G.*

LOOKING back over the centuries that have passed since then (the birth of the Savior), thinkers are compelled to ascribe all that is best and most sacred in life to the example and teachings of Jesus Christ, the Son of God.

The greatness of the Savior was graphically portrayed by a thoughtful disciple as he stood on a promontory overlooking the plain of Megiddo, the scene of many of the greatest battles of the world: "Here fought Alexander, Caesar, and Napoleon. They have all come up by the pass of Megiddo. They came with victorious armies dangling the destinies of the race in their fingers and deciding with a word the fate of nations, and they have all vanished into the items of archeological research. One conqueror, however, crossed this plain whose living influence grows with every century. He came afoot, with a few followers, unheralded, willing to endure two blows rather than give one; going southward to be crucified; and to him be the glory and the dominion forever and ever."

The compelling force in the life of the Master was his superlative love for his fellows as manifest in his every act; and the center and core of his teachings were embodied in what he termed the two greatest commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself." (Matt. 22:37-39.)

It was this love that impelled him to say: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. 5:44.)

How tragically far has the world departed from these teachings. This holds true of nations as well as individuals. Instead of love, hate is the ruling force and human life is considered of little consequence when measured in terms of self-gratification and national aggrandizement. Bloodshed and carnage stalk the land, mankind seemingly having forgotten the scriptural warning: "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." (I John 3:15.)

The same ethical and moral standards applied to individuals should find application in the judging of nations. No race or national government has a moral right to infringe upon the rights of other countries, and aggressive measures can be justified only for the protection of life, liberty, and the maintenance of peace and justice in the world.

The gospel of peace taught by the Savior of mankind became lost to the world through the transgressions of men, and for centuries the world lay in spiritual darkness, when suddenly the refulgent light from heaven

burst forth, revealing the personalities of the Father and the Son. Later revelations resulted in the restoration of the priesthood and the establishment of the Church of Jesus Christ in these latter-days through the Prophet Joseph Smith.

At present the message of peace is being heralded to the world by more than 5,000 duly commissioned servants of the Lord, representing the Church of Jesus Christ of Latter-day Saints. The mission of these ambassadors is to cry repentance unto this generation as well as to teach the gospel of Jesus Christ in its fulness. Should this message be rejected, the Lord has warned the people as follows:

"And after your testimony cometh the testimony of earthquakes, . . . the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds. And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people." (D. & C. 88:89-91.)

As the representatives of our Heavenly Father, we admonish people everywhere to turn unto the Lord and forsake evil, lest his judgments overtake them. Only through a return to the teachings of the Master can peace come to the world and the kingdom of God be made ready for the return of the Prince of Peace to reign as King of kings and Lord of lords.

From an M.I.A. Diary

January 1st, 1950

THIS diary was among my Christmas things. I think I will use it. It may be interesting a year from now, to read what I write now. Besides, we Latter-day Saints believe in keeping a record of what we do.

A new calendar year begins today. There was a lot of shouting last night. This is called New Year's day.

That word *new* intrigues me. Does it merely mean that another year has come? Could it not mean also that the year now born is to be different from last year? I like that better.

I thrill to think of the changes that may come. I mean progressive changes, that will make the world happier. Just now it seems to me, the world is not very happy. New things in science, economics, and government are sure to develop. Maybe we shall have answers to A-bomb questions.

Maybe I shall take part in bringing these new things about. That would be fun! I know I am only one of many people, but I know that as the people, the many individuals, think, so the world becomes. In the end, despite temporary dictators and tyrants, the people rule the world.

I am one of the people, so I must think and act right. Would it not be terrible, and I guess it's possible, if these coming changes moved the world back—back to poverty and slavery! Slavery! Not that! I am young; life beckons me. I must be free!

Can it be that right and freedom travel together, that wrong and slavery are bedfellows. Have I found the key to the *new* day?

I want freedom above all else. Can it be that whatever contributes to freedom is right? That whatever enslaves me, ever so little, is wrong? I think I have found one definition of *right*. Then, I must keep my eyes open. I am not going to be fooled into slavery. I shall be on the side of right.

I begin to understand. That which I have been taught my life long, they have called it the gospel, leads to freedom. They have said that the gospel leads to perfect freedom. I guess there is no other certain way. That thought begins to stand out in my mind. So that's my job—to learn and to obey God's law. Then freedom will be mine.

Someone said that the gospel spells freedom of action. I hadn't really thought of it that way. But freedom is a double-edged sword. Freedom gives me the right to choose. I must choose, and I must choose right to win the blessings of freedom: That means responsibility.

Don't forget! If I am free to choose, I am going to choose that which leads to freedom. I accept the responsibility of freedom. I

(*Concluded on page* 64)

Evidences and Reconciliations

cxli. Where Was the Garden of Eden?

THERE has been much speculation about the location of the Garden of Eden, where Adam and Eve were placed when they came on earth. The earliest record, the Bible, gives no conclusive clue. It says:

> And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.
>
> The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold.
>
> And the gold of that land is good: there is bdellium and the onyx stone.
>
> And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia.
>
> And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.[1]

It has not been possible with this information to locate Eden with any certainty. Wild guesses have been made that Assyria and Ethiopia, names applied to countries in modern times, might furnish sufficient evidence, but without success.

The question was finally answered to the satisfaction at least of the Latter-day Saints.

In 1831, under revelation, the Prophet Joseph Smith directed the Church to found settlements in what is now the state of Missouri, at that time sparsely settled. In and near Independence, Jackson County, Missouri, the Saints planned to build a city to be called the "New Jerusalem, a land of peace, a city of refuge." In that "city of Zion" was to be erected a temple to Almighty God.

The Prophet designated the land at Independence and beyond as "the land where Adam dwelt."[2] Further, he declared, again under revelation,[3] that Spring Hill, Daviess County, Missouri, is "the place where Adam shall come to visit his people," and called it Adam-ondi-Ahman.[4] The revelation said that "three years previous to the death of Adam he (Adam) called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all high priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing."[5]

Adam-ondi-Ahman is located on the north side of Grand River, in a sharp bend of the stream, on an elevated spot of ground overlooking the river and country roundabout. On the top of the hill was an ancient stone altar.

" . . . when the altar was first discovered, according to those who visited it frequently, it was about sixteen feet long, by nine or ten feet wide, having its greatest extent north and south. The height of the altar at each end was some two and a half feet, gradually rising higher to the center, which was between four and five feet high—the whole surface being crowning. Such was the altar at 'Diahman' when the Prophet's party visited it."[6]

According to these several revealed statements Adam lived in America, in the region now known as the state of Missouri. The Garden of Eden must then have been on the American continent. This view is reenforced by the recorded testimonies of those who heard Joseph Smith on this subject; for example, Brigham Young said:

> It is a pleasant thing to think of and to know where the garden of Eden was. Did you ever think of it? I do not think many do, for in Jackson County [Missouri] was the garden of Eden. Joseph has declared this and I am as much bound to believe that, as to believe that Joseph Smith was a prophet of God. We must let the Lord take his own time and prepare the way for our return to that country and to build up the Temple.[7]

Heber C. Kimball said:

> I will say more, the garden of Eden was Jackson County, in the State of Missouri; where Independence now stands. . . . The Prophet Joseph Smith frequently spoke of these things.[8]

(*Concluded on page 74*)

[1] Gen. 2:10-14
[2] Doctrine and Covenants 117:8
[3] *History of the Church* 3:35
[4] Doctrine and Covenants 116
[5] *Ibid.*, 107:53
[6] *History of the Church* 3:39; Durham, *Gospel Kingdom*, p. 102
[7] Journal History, January-April, 1857; March 15, p. 1 (See also Journal History, October 1-December 31, 1860, October 7, page 5; *Contributor* 14:7-9.)
[8] *Journal of Discourses* 10:235



THE HISTORICAL BACKGROUND OF THE DOCTRINE AND COVENANTS

(E. Cecil McGavin. Salt Lake City, Utah. 1949. 228 pages. $2.00.)

CECIL MCGAVIN'S purpose in writing *The Historical Background of the Doctrine and Covenants* was to give students of the latter-day scripture a "panorama of the interesting historical setting out of which these [modern] revelations sprang." In his preface, the author cautions the readers not to regard the volume as commentary to the Doctrine and Covenants but to view it as an attempt to present historical data supplementary to that holy scripture. His suggestion that the various revelations received by Joseph Smith should be studied in conjunction with the supplementary material as presented in his book should be followed if one desires to receive the maximum benefit from this volume.

Elder McGavin has made a worthwhile contribution to Church literature in the production of this book. It should prove useful to anyone who is interested in the marvelous gospel doctrines which were revealed to the world through the Prophet Joseph Smith. The author's style of writing is lucid, and his descriptions are vivid. The historical material has been carefully selected, and most of it is pertinent to the revelations discussed. Although there are a few errors in the book and some unnecessary repetition, these minor defects are inconsequential when one considers its entire worth.

Elder McGavin is to be congratulated for the production of another useful Church book which will undoubtedly play its part in helping Latter-day Saints obtain a greater love and appreciation for the revelations contained in the Doctrine and Covenants.—*Milton R. Hunter*

RUTH

(Irving Fineman. Harper & Bros. New York. 1949. 277 pages. $3.00.)

INTO THIS story of the gleaner Ruth are woven the stories of the ancient heroes and heroines of Israel, and the beautiful Psalms to comfort the young woman who left all that was known to her to go into the country of her mother-in-law. Poetically and sympathetically written, the book is one to stir the hearts and minds of the modern-day youth, who, like Ruth, must learn to worship the true God, regardless of the sacrifice of home and country that may be called for. The book likewise serves to show the difference between the tribes of Israel. The weaknesses as well as the strengths of ancient Israel are revealed in this book, tender with the love of Ruth and Boaz.—*M. C. J.*

AMERICAN HEARTWOOD

(Donald Culross Peattie. Houghton Mifflin Co., Boston. 1949. 307 pages. $3.50.)

PROBABLY NO one can write so feelingly or so glowingly about nature as Donald Culross Peattie. In this book he combines nature with the history of America, beginning with the nature which Leif Erikkson found when he skirted the shores of Newfoundland, and including the history of Columbus, Pocahontas, William Penn, and many other famous people of American history. As the author states in the early part of the book, ". . . men and trees are partners in the American story"; and as we read his book, we can see indeed that such is the case. This book is one that will warm the hearts of all who read it because of the subject matter, but more especially because of the author's exceptional ability to use language to stir the imagination and increase knowledge.—*M. C. J.*

HAPPINESS AND THE NEW YEAR

(*Concluded from page* 13)

selves and our families. Let us fear the bondage of debt and do all we can to avoid it.

I wish that debt were the only bondage. I fear many people of this great land are suffering much more from the bondage of iniquity. Many have need of repentance. But if men will turn to our Heavenly Father, I have no fear of the future. He has made a wonderful promise. He said: ". . . seek ye first the kingdom of God, and his righteousness," mind you, not *last,* "But seek ye *first* the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.)

There are among us those whose parents came into this land in the depths of poverty, with scant clothing and no shelter, depending upon others for food to sustain life. They came seeking first the kingdom of God, and today their descendants live in comfortable homes, are educated in the best schools, and enjoy surroundings that are ideal, as far as conditions in this world can make them so. I ask you if the promise of the Lord has not been fulfilled? Surely "All other things have been added." If we do our part, we can always rely upon our Father in heaven to do his part.

If there ever was a time when we should examine ourselves to find out whether we are doing what the Lord would have us do, it is today; if there ever was a time when we should be sure that we are in the pathway of eternal life, it is now. We can't slight these opportunities. God will not be mocked. When he has offered to us a gift, when he has placed within our reach a blessing, when he has invited us to partake of a feast and we ignore it, we may be sure that we shall suffer the distress that will come to those who refuse the blessings of the Lord when they are offered.

I plead with this people, at the beginning of this new year, to be faithful in the payment of tithes and offerings and in all other obligations.

I think the finest recipe that I could give to obtain happiness would be: Keep the commandments of the Lord. That is easy to remember, and if we will do that, we may be sure of success. The gospel of Jesus Christ is the only code of conduct whereby peace and prosperity and happiness may be preserved.

I pray that we may all enjoy a well-earned and well-deserved happiness—in this new year.

TODAY'S Family

Burl Shepherd, Editor

FABRIC FINISHES

Do You Know Them?

IT'S time to get in the swim on textile terminology, for this is the scientific heyday on fabric finishes, and the average shopper, not supplied with all the latest books on textiles, goes to market tongue-in-cheek. A great deal of her information must come from the label attached to the product, for science has performed some finishing feats that make our age-old knowledge of fabrics as useless as wooden nickels. The amazing variety of materials to choose from is confusing, and one cannot tell by the "look" or the "feel" of the material, nor by the price tag, whether the smooth, good-looking finish will still be pleasing to the eye and pocketbook after the first washing. Some very expensive drapery materials, for instance, costing as much as $5 to $8 a yard, have been known to shrink alarmingly and lose much of their color on the first laundering. It's enough to stump the experts!

Better "buymanship" demands an insight into these new finishing processes, so here are some highlights on the ways of modern clothing manufacture.



PRE-SHRINKING

Many manufacturers have developed shrinkage control methods, but not all are satisfactory. Identifying labels are illuminating, but if there are none the seamstress may be wise to do the pre-shrinking herself before sewing.

The Federal Trade Commission has ruled that if the manufacturer makes any statement regarding shrinkage, such as "pre-shrunk," "shrunk," "full-shrunk," the amount of remaining or residual shrinkage must be declared on the selvage or label. This was done because many shoppers believed any shrinkage labeling to be indicative of quality when actually it was not so. A fabric which had been pre-shrunk might shrink more every time it was laundered, and so the label had no actual meaning. As a result of the Federal Trade ruling, practically all material with pre-shrinkage labeling has been taken off the market, because the manufacturer does not find it advantageous to declare that a fabric will still shrink from 3 percent to 5 percent. (A 5 percent residual shrinkage in a 54-inch dress length means that the fabric will shrink nearly three inches!)

However, there are methods of



BLUEPRINT FOR Beauty



Beauty is as beauty plans to be—so this column maintains. Individuality, personality, graceful living—these we all desire, and these we all may have. The column will discuss each month some phase of self-improvement. Suggestions or comments are invited.

OUR place on the sliding scale of beauty is largely up to us!

Not long ago someone wrote a book about planning to be healthy.[1] The author said that one who would have health today must first know what the requirements of the body are and must plan a health program which would include all these daily requirements. The same may be said of beauty.

Lady Luck knows few favorites, although many will credit or discredit her in comparing their relative state of beauty (be it of face or figure, mental development, charm of manner, personality, or a happy combination of all good qualities) with that of others. We look about at those whom we consider beautiful, and envy their opportunities. Do we then fairly compare our own, if we would live up to the best that is in us? If so, we must surely conclude that beauty is as beauty lives and desires. None will have the same inherent quali-

(*Continued on page* 50)

[1] Davis, Adelle, *Vitality Through Planned Nutrition*. New York. Macmillan Co. 1949. p. 9

determining the exact amount of shrinkage of a fabric, and of reducing the residual shrinkage to 1 percent or less. Among them is that labeled "Sanforized." This applies to cottons, linen, and spun rayon. This is a process by which the amount of "shrinkage-after-washing" is predetermined, and the cloth reduced in size accordingly on the Sanforizing machine. It is a mechanical process using live steam and heat. Equally reliable labels to look for regarding good shrinkage are "Regimel" and "Sanforset," both guaranteeing a residual shrinkage of not more than 1 percent.

Wool is the most difficult fabric to shrink satisfactorily, because most shrinkage processes destroy the beauty and elasticity of the fabric. "Lanaset" resin finish, used chiefly on woolen shirts and wool jerseys, is satisfactory for these items because they are washed or cleaned frequently, and the fact that the chemical finish causes the fabric to wrinkle more easily than usual is not all-important.



—Photograph by Harold M. Lambert

The best labeling of woolens reads, "Sponged and shrunk, ready for sewing." This is a guarantee that the material will not shrink due to steam pressing or pressing with a damp cloth during construction, water spotting, or dry cleaning, but it is not a guarantee against shrinkage if the fabric is laundered.

Realizing that in the long run it is the consumer who is responsible for fair-trade laws governing labeling, the National Home Economics Association at its last convention in San Francisco recommended that the consumer refuse to buy wool

(*Continued on following page*)

Looks bigger—



and BIGGER

Your housekeeping money seems to buy less and less . . . so now this big bar of Fels-Naptha, jam-full of the double cleaning action of mild, golden soap and active naptha looks more than ever like the best buy on the soap shelves. Next time you're in the grocery store, why not join other careful shoppers—stock up with Fels-Naptha Soap —at present thrifty prices.

MADE IN PHILA. BY FELS & CO.

GET THE EXTRA CLEANING ACTION OF MILD, GOLDEN SOAP AND ACTIVE NAPTHA

Fels-Naptha Soap

BANISHES "TATTLE-TALE GRAY"

Introducing...

THE CLABBER GIRL MASTER·MIX



Your MASTER-MIX Recipe

6 cups sifted all-purpose flour
2 tablespoons Clabber Girl Baking Powder
1½ teaspoon salt
1 cup shortening

Sift flour, baking powder and salt together. Cut in shortening. Store in tightly covered container in refrigerator

Here's Clabber Girl's contribution to modern baking methods . . . Here's how Clabber Girl Master-Mix helps to save time, makes baking easier, more pleasant, more sure of results.

● SO SIMPLE . . . In Clabber Girl's Master-Mix you begin with a blend of basic ingredients, mixed and refrigerated, from which a surprising variety of baked products can be easily made. Ingredients are added simply and easily to complete the chosen recipe. Time is saved; baking is simplified; cost is reduced.

● FOR INSTANCE . . . For baking powder biscuits simply place one cup of the prepared Master-Mix in a mixing bowl and add ½ cup of milk (or enough to make a soft dough that can be handled). Then mix lightly just until the flour is moistened, turn onto a lightly floured board, knead roll, and cut the biscuits. Next, the biscuits are placed one inch apart on a lightly greased baking sheet and baked at 450° F. (a hot oven) until lightly browned, 12 to 18 minutes.

● ADDED VARIATIONS . . . *A jar of Clabber Girl Master-Mix in the refrigerator helps quickly to bake waffles, gingerbreads, quickrolls, cookies, cakes and other interesting and exciting home-baked products.*

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FABRIC FINISHES

(*Continued from preceding page*)

that has not been shrunk ready for sewing, and the other would soon be thrown off the market.

Shrinkage information on drapery material is usually printed on the selvage; for yard goods, it is on the boltboard or the tag hanging from it; for woolens, it is on the tag, although the tag might often be tucked inside the bolt. Insist on seeing it.

Color

Three agents fade color from a fabric: light, washing, and perspiration. Blues, blue-greens, and reds should not be hung in the sunlight, as they fade more quickly than other colors. Neither should colored goods be soaked prior to laundering, but should be laundered in a mild soap solution; the addition of water softeners is also recommended.

How can fabrics whose colors resist fading be recognized? Often in labels one sees the term, "Vat Dyed," and this is the best guarantee of color fastness in cottons, linen, and rayon. The wise seamstress may look also for the word "colorfast" on the manufacturer's label, but this may not mean that the fabric is color fast to all agents which cause fading. The Federal Trade Commission has ruled that this term shall mean that the color will be permanent *to the appropriate use and care of the fabric.* In other words, while more and more emphasis is being placed on merchandise which will be color fast to washing and sunlight, often the dye used is dependent on the use for which the fabric is designed: draperies must be fast to sunlight; linings, to perspiration; indoor furniture coverings, to light indoors, but not necessarily to the brighter light of the outdoors.

On drapery material the color guarantee will be printed on the selvage, about every half yard continuously down the fabric. Unless a guarantee is in evidence, it is well to buy a small piece and test it at home for color fastness and shrinkage.

Here it may be well to mention a new finish for acetate rayons to inhibit their changing color due to atmospheric gases. Many acetate rayons in blues and purples are inclined to change color, especially if there is a gas stove in the home. Be sure to look for the label, "Antigas," "Inhibit," or others which carry a guarantee against gas fading. Price of the material is not a guarantee.

Crease Resistance

Cottons, linen, rayon, and spun rayon may all be made crease or crush resistant by the addition of chemicals which are durable for the life of the product. Fabrics made crease resistant shed dust and dirt more easily than others not so treated and stay new-looking in use, even in humid heat. There are many trade names covering such treatments, some of them being "Tebilize," "Vitalize," "Unidure," "Magicvel," "Sheltonize," "Martinize." But crease-resistant labels will not be found on those fabrics which have a natural elasticity—wool and silk, for these will not wrinkle appreciably anyhow.

(*To be continued*)

Fireside REFRESHMENTS

IT must be simple—it must be inexpensive—but it must be good!

What shall we serve at fireside? It's so easy to get into the ice-cream-and-cake rut, or the soda-pop-and-cookie habit. Actually, if you're buying refreshments to save time rather than baking at home, it's usually as easy to purchase whole wheat cookies, oatmeal cookies, thin whole wheat wafers, or fruit cookies as it is the refined white flour products. But if mothers are going to whip up a cake for the fireside, mightn't it as well be a delicious health cake? Here are a few ideas to work on. Perhaps you have some good ones to add.

(a) Date Stacks and hot postum or lemonade.

Date Stacks. Pit enough dates

for your needs and simmer them with a little brown sugar and enough water that the dates can be stirred into a paste when soft. After removing from fire, stir in a little lemon juice and vanilla. Spread between graham wafers, building a stack about six wafers high as you go. Cool in refrigerator and cut in slices when ready to serve. (May be served with a dash of whipped cream if desired.)

(b) Oatmeal or whole wheat cookies and fruit juice.

Oatmeal Cookies

¾ cup shortening
1 cup brown sugar
2 eggs
1 cup fine whole wheat flour
2 teaspoons baking powder
¼ teaspoon salt
1 teaspoon cinnamon
⅓ cup of milk
1 teaspoon vanilla
1 cup oatmeal
½ cup raisins
½ cup nuts

Cream shortening and sugar. Add eggs separately, beating vigorously after each. Sift together the flour, baking powder, salt, cinnamon, and add to egg mixture alternately with milk. Add vanilla, oatmeal, raisins, and nuts. Drop by spoonfuls on oiled cookie sheet and bake in moderate oven for 15-20 minutes. Makes about four dozen cookies.

Whole Wheat Cookies

⅓ cup shortening
¾ cup brown sugar
1½ teaspoons vanilla
1 grated lemon rind
1 egg
2 tablespoons milk
1¼ cups whole wheat flour
1 teaspoon baking powder
⅛ teaspoon salt
¾ cup chopped walnuts

Cream shortening and sugar till light and fluffy. Add vanilla and lemon rind. Mix milk and well-beaten egg together. Combine sifted dry ingredients and add alternately with milk and egg to first mixture. Stir in nuts. Spread the batter thinly on well-greased cookie sheet and bake at 350° for 20 minutes. Cut in squares.

(*Concluded on following page*)



BEST BREAD IDEA OF THE MONTH—For lunch, dinner or midnight suppers—a delicious treat your family and guests will cheer! Melt-in-your-mouth Corn Balls! Mix one No. 2 can of cream style corn with 2 slightly beaten eggs, 1 small minced onion, ½ teaspoon of salt and 2 cups of Fisher's enriched white or 100% whole wheat bread. Shape into small balls, and bake on an oiled baking sheet, turning once to brown evenly. Serve hot with maple syrup. Serves 8. Added cheers for you when you're sure to use Fisher's—truly bread at its best!



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Look for "Net Contents" on label every time you buy Grated tuna.

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Terminal Island, California

FIRESIDE REFRESHMENTS

(Concluded from preceding page)

(c) Cheese Wafers or Wheat Wafers and tomato juice.

Cheese Wafers

2 cups soft grated cheese
2 tablespoons melted butter or fresh dripping
¼ cup whole wheat flour
¼ teaspoon salt

Mix together with enough cold water to make a stiff dough (about 1 tablespoon). Roll out very thin on floured board. Cut in shapes and bake on greased sheet in hot oven (about 450°) until brown.

Wheat Wafers

1 cup whole wheat flour
¼ teaspoon salt
½ teaspoon baking powder
Cream

Sift dry ingredients together and mix with cream until of right consistency to roll out thin on floured board. Cut into small rounds or other shapes. Bake till barely brown. These may be reheated when served to regain crispness.

(d) Date Roll and hot drink or tart lemonade.

Date Roll

2½ lb. dates, chopped
2½ lb. marshmallows, cut
2½ lb. graham wafers, ground
½ lb. chopped nuts
1 pint milk

Combine dates, marshmallows, crackers, nuts. Add milk. Mix well. Form into four rolls. Roll in powdered sugar, and place in ice box for 24 hours. Slice and serve. Makes about fifty servings.

(e) Peanut Butter Bread and apple juice.

Peanut Butter Bread

3 cups flour
3 rounded teaspoons baking powder
1½ teaspoons salt
¾ cup peanut butter
1½ cups milk
1 cup brown sugar
3 eggs

Mix dry ingredients. Cut peanut butter into them, then add milk and eggs. Let rise 20 minutes. Bake in moderate oven. Makes one large loaf or two small ones.

(f) Whipped Jello and cookies.

Whipped Jello

Prepare any flavored Jello desired, and when it is partly set, remove from ice box and whip with beater until foamy. Return to ice box until firm. Serve with whipped cream.

(g) Self-iced cake or whole wheat spice cake and beverage.

Self-iced cake

⅔ cup butter or shortening
1 cup brown sugar
4 egg yolks
1⅓ cup whole wheat flour
2 teaspoon baking powder
⅛ teaspoon salt
½ cup milk
1 teaspoon vanilla

Cream shortening and sugar, add egg yolks. Sift dry ingredients together and add alternately with milk and vanilla to the first mixture. Beat well. Place the batter in cake pan, and make a meringue topping of 4 egg whites, beaten stiff, ⅔ cup sugar, ¼ cup chopped nuts, ½ teaspoon vanilla. Pour this over the cake batter and bake the cake and icing together for 40 minutes at 325°.

Whole Wheat Spice Cake

3 eggs
¼ lb. butter or shortening, soft
1 cup brown sugar
1½ cups milk
3 cups whole wheat flour
¼ teaspoon salt
¼ teaspoon nutmeg
1 teaspoon cinnamon
3 teaspoons baking powder

To the beaten eggs add the other ingredients in order named, and beat thoroughly. Bake in very hot oven (450°) for first five minutes, then reduce heat to 350° for 45 minutes.

(The recipes for oatmeal cookies, cheese wafers, and wheat wafers are from Leah D. Widtsoe, *How To Be Well.*)

New...for Farming in the 1950's

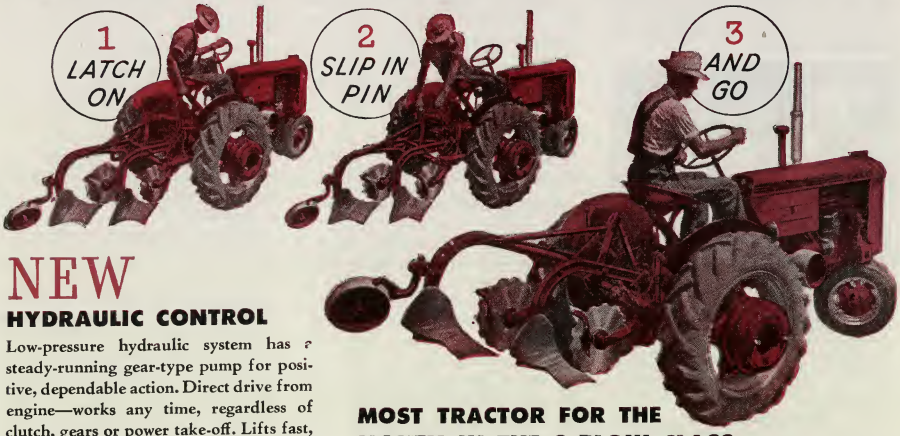
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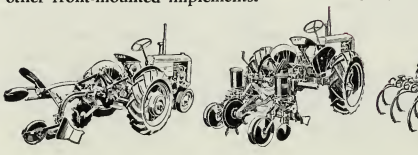
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(*Concluded from page 44*)

ties with which to work, but that is our salvation—we can capitalize on our differences.

First, we must recognize that we can stand some improvements, and second, we must really desire to improve. At this stage we can take the first active step in becoming beautiful—to list our individual weaknesses, study them, and then plan a course of action which, if faithfully followed, will bring that mental and physical glow of happiness and vitality which is the true sparkle we so often admire in others.

For there are two sides to human beauty: the inside and the outside. Each is a study in itself. Each reflects, to an extent, the nature of the other. Dress, makeup, carriage, and so forth, are by no means all-conclusive in conveying true impressions of personality, but our inner thoughts and emotions are indelibly recorded on our countenances for all to interpret.

Every author who has written about beauty has recognized the "inside secret" of "outside finish," so when we start to map our "blueprint for beauty" we must first of all recognize the great secret of all charm and loveliness—the "light within." It is the wholesome habit of right thinking which is the whole foundation of beautiful living. "The cleverest makeup in the world cannot hide the effect of negative, destructive thoughts," actress Janet Gaynor once said. And she was right. No one can be beautiful on the outside and vicious and ugly on the inside. And so it follows that no girl can learn correct posture, graceful carriage, clothes sense, clever makeup, or any other attributes which are pleasing to the eye, until she first has within herself a vision of loveliness—a picture of what she wants to become—and the self-assurance that with hard work she can realize her ideal; not cross the finish line, for there is none: we do not attain perfection; we grow in it.

We cannot begin too young to blueprint our beauty plan. "The clever girl," says one authority, "is one who, quite early in the game, sits down and looks herself over, checks up on her points, good and bad, and decides not only where she'd like to go, but also how good a chance she has of getting there."[2] Regardless of the present, the future can be better. It is neither too late nor too early to be beautiful!

We Latter-day Saints are richly endowed with a concept of beauty which is fundamental in our training from childhood. How grateful we should be! The difficult problem of training our thinking to invite all that is beautiful and reject all that is ugly is early begun. Our convictions about this life and its relation to eternity are a wonderful guide in our beautifying plan; for we become as relatively beautiful as are our mental and moral attitudes toward life and toward others.

And these elements of wholesome personality and beauty with which we must work continuously to become more beautiful as time goes on encompass all our daily habits and determine our place on the sliding scale of beauty: 1. to forget ourselves and think of others; 2. to learn to love the people around us and do things to make them happy; 3. never to cause others to feel small or inferior; 4. to give generously, to judge leniently; 5. to believe in others and think no evil of them; 6. not to be warped and shriveled by envy, greed, jealousy, petty gossip, for what we habitually find in others, they will find in us; 7. to be sincere—quick to compliment, never to flatter; 8. to be tolerant and patient and sweet-tempered; 9. to be honest with ourselves and with others; 10. to seek out our weaknesses and fears and overcome them—to face the facts, but never to let them beat us; 11. to believe in the goodness of life; 12. to avoid all but constructive worry; 13. to think in terms of success and plan for the future with enthusiasm and confidence; 14. to be happy, to smile, to leave behind us the contagion of laughter; 15. to protect health and to seek better health and hygiene habits; 16. to remember that beauty and goodness are inseparable; 17. to realize that love is the secret of loveliness.

[2]Cades, Hazel Rawson, *Any Girl Can Be Good Looking*. New York; D. Appleton & Co., 1927

STRENGTHEN LIBERTY

By Rock M. Kirkham
DIRECTOR L.D.S. CHURCH SERVICE
BOY SCOUTS OF AMERICA

"WELCOME to America, *Coronica*" was the message wigwagged by a patrol of Boy Scouts from the hand of the Statue of Liberty in New York harbor to the captain of the new luxury liner *Coronica* on her maiden voyage. Later the captain confided that this good Scout deed brought him more personal pleasure than all of the elaborate ceremonies that were given this liner as she docked. When returning to America into New York harbor, most sailors look for the Statue of Liberty, for she is a symbol of liberty.

"Strengthen Liberty" is the theme for the fortieth anniversary observance of the Boy Scouts of America. The theme is the heart of a two-year crusade of the Boy Scouts of America to strengthen leadership, membership, and the Scout program. This crusade will be climaxed with the second National Boy Scouts Jamboree to be held at the seat of liberty, Valley Forge, Pennsylvania, June 30 to July 6, 1950, at which time some forty thousand Scouts and leaders will gather from every part of the nation to encamp at this historic spot. Scouts will come prepared in the true tradition of Scouting to fend for themselves, living and cooking in the outdoors.

At the International Scout Conference held in Norway last August, unity of thought and the dedication to the spirit of world brotherhood were paramount. Differences of race and religion were merged into a unity of purpose to train youth physically, mentally, and morally for maintaining and strengthening freedom and liberty throughout the world.

The scouting crusade has a spiritual depth in which all Scout advancement now is interpreted through three phases: (1) Scout spirit, (2) Scout participation, and (3) Scout skills. The spiritual values of scouting have always been first in the eyes of the leaders of scouting throughout the Church and nation, as exemplified by the Scout oath and Scout law.

Sunday, February 5, 1950, has been designated as Scout Sunday throughout the Church of Jesus Christ of Latter-day Saints. The First Presidency of the Church has so designated this date as Scout Sunday in a letter to the General Superintendent of the Y.M.M.I.A., under whose direction all Scouting in the Church is supervised. Scout leaders should make immediate arrangements in their own wards for these services in cooperation with the ward Y.M.M.I.A. superintendency and the bishop.

The aims of Scout Sunday observance are to let members of the wards know and to impress upon both Scouts and Scouters the deep spiritual and religious foundation of scouting as based upon the Scout oath and law. It is our duty (a) to stress these spiritual values, thereby making better Church members—better men of God, and (b) to blend the scouting program into the program of the Y.M.M.I.A. and the Church. Since liberty is a spiritual concept rooted in religion, the slogan, "Strengthen Liberty" can easily be related to the Christian message.

A special program is suggested below for your consideration and use on the Sunday evening program of Scout Sunday.

Suggested Program

Opening Song—"Battle Hymn of the Republic"
Presentation of Colors—Senior Patrol Leader
Invocation—Scout or Explorer
Scout song that everyone knows
Greetings by M.I.A. Superintendent—5 minutes
What it Means to be an Explorer—Explorer—5 minutes
Two-minute talks by Scout or Explorer
- The Scout Oath—by a Scout
- Duty to God
- Duty to Self

Musical numbers, Scout, Explorer, or Aaronic Priesthood Chorus
Scouting and My Boy—a Mother—5 minutes
Scouting and My Boy—a Father—5 minutes
Scouting—"Strengthen Liberty"—Stake, Council, or other qualified Scouter—10 or 15 minutes
Musical number by Scouts or Explorers
Repeat Scout Oath—Scouts, Explorers, Scouters, and former members.
Benediction—Scout or Explorer

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MEET YOUR L.D.S. FRIENDS HERE
500 ROOMS WITH BATH



Senior President Joseph E. Wood, active as a seventy for thirty-eight years, makes a toy as good as new.

THUMB PRINTS FOR SANTA

GRATEFUL Indian children unable to write, hit upon a novel method of thanking Santa Claus.



Mrs. Dale Spencer, Mrs. Hugh M. Christensen, and Mrs. Joseph E Wood, "fixing up" dolls for Indian children.

THIS is the story of how an ill Indian woman was administered to, and how that started a chain of events in brotherhood that has made many people happy for two Christmas seasons, and the end is not yet.

Sister Ruth Polacco of Crystal, New Mexico, was ill in the Salt Lake City L. D. S. Hospital, in 1948, and Ralph Evans, former president of the Navajo-Zuni Mission, and Joseph E. Wood, then president of the Wells (Salt Lake City) Stake Mission, went to administer to her. Brother Wood invited her, just as soon as she was well enough, to talk to the Wells Stake missionaries about her people.

In keeping this appointment, she told of the plight of the Indian children. And that missionary group decided to sub for Santa. Brother Wood contacted his employers, Sears, Roebuck Co., and obtained about three hundred dollars' worth of store damaged toys—toys that Sears turns over to service organizations for repair and distribution to needy children each Christmas.

The homes of the missionaries then became Santa's workshops as toys were repaired and repainted, and discarded pieces of cotton and rayon came from sewing machines as doll clothes. Everyone who was contacted wanted to help. Candy and nuts were collected, and the Christmas gifts went to the Indian children.

One of Brother Wood's prized possessions is a letter he received for the Wells Stake Mission after the 1948 experience, containing the signatures of the Indians who received the gifts. Those Indians who could not write (and there were many) placed their thumb print on



Left to right: Presidents Dale S. Spencer, Blaine Schafer, and Darwin Sorenson of the 290th Quorum of Seventy repair toys for their Christmas project.



the paper, and someone wrote their names by the side of the prints.

The year 1949 saw a different president of the Wells Stake Mission. Brother Wood is senior president of the 290th Quorum of Seventy, (McKay Ward, Wells Stake) and the quorum adopted the activity as a quorum project. Sister Polacco was asked for suggestions. She wrote that as the missionaries were teaching cleanliness to the Indians, dish towels, clothespins, and dish cloths would be appropriate. The wives of the quorum members met, and the Indians had their supply of towels and cloths. A drive was made among quorum members for clothespins and nuts and candies. Sears again was contacted, and they gave some unsalable toys. The pictures reproduced on these pages tell a story of their own, as the quorum members and their wives repaired toys and redressed dolls.

Many hands made the work light as it lasted only two or three nights. And because of this project, the quorum has found a spirit of brotherhood, and each participating member discovered again just what the spirit of Christmas could mean in "good will toward men."

Leadership Meeting Helps Available

THE General Priesthood Committee will furnish to stake Melchizedek Priesthood committees, upon request, suggestive program material for monthy priesthood leadership meetings during 1950.

The suggestive helps are adapted from the program used in 1946, copies of which may still be available in some stakes.

Stake authorities are at liberty to plan and conduct their monthly leadership meetings according to their local needs, provided that they conform to the suggestions made in the Melchizedek Priesthood Handbook.

NO-LIQUOR-TOBACCO

Column

Conducted by Dr. Joseph F. Merrill

WHAT WE HAVE LEARNED ABOUT ALCOHOL

(A reprint from the Clip Sheet, September 5, 1949, published by the Board of Temperance of the Methodist Church.)

DR. HAVEN EMERSON, widely known physician, scientist, and health authority, professor of Public Health Administration of Columbia University, former commissioner of the New York City board of health, addressed the Convention of the National Temperance League at Pittsburgh, Pa., on January 19, 1948. There were some things, he said, which we have learned and can now confidently state, in regard to alcohol:

The medical sciences have learned enough concerning the effects of alcohol to teach the truth simply and without equivocation and complication. The same things are being taught now that were taught a while back, but they were often repudiated, contradicted, and mistrusted because of lack of agreement among scientists as to the truth. We have come so far that we can now teach the truth simply.

The assured truth is not difficult to teach.

We have learned that misinformation developed by advertising, and ignorance resulting from off-balance common school education, are largely responsible for the social habits of many who become drinkers of alcohol. I count that nation derelict in its duty in education if it teaches a child about milk and fails to teach him about alcohol. The child has milk as part of his diet until he leaves school. When he leaves school he has to face a choice about alcohol, and he has no information with which to meet the situation.

We have learned that the taste for alcohol is not a hereditary or genetically acquired condition. We have learned that, whether congenital or acquired, a state of mental irresponsibility is fertile soil for problem drinking, and that such people can never take a drink of alcohol without being at the mercy of the drink.

We have learned that alcohol, as commonly used today, causes more disease, disability, and death than any other cause of ill health which is wholly in the power of the individual to prevent and avoid.

Since the end of the war in the theater of European operations, there have been more deaths among American troops in Europe from alcohol than from all communicable diseases combined, according to the chief of preventive services. Men in the army in the last stages of the European offensive died in larger numbers from use of alcohol to the point of self-destruction than were lost by all the communicable diseases put together.

We have learned that alcohol as commonly used today is the largest cause of disease and disability of any condition that is within the entire control of the individual to prevent.

Medical sciences have learned and found that alcohol is not a food, a stimulant, or harmful only in drunkenness. That was the former belief. The liver, stomach, and heart were supposed to suffer only from drunkenness. Those are the least of the damages alcohol causes. Deaths from alcoholism are the least of the harm that alcohol causes. It is the constant and severe interference with human relations, the disturbance of the conduct of people to each other, that is the major damage that alcohol does in our society today.

Alcohol is a depressant, narcotic drug, and not a stimulant. That cannot be too often repeated, and has many social implications.

The effects of alcohol are almost entirely, if not wholly, to be explained by its toxic damage to the central nervous system, the brain, and spinal cord. It is upon those tissues that the action of alcohol shows most strikingly. The other effects are so minor as to have little, if any, part. It depreciates the divinity of man. *The only thing that distinguishes man from the brute is his power of self-direction, self-control, judgment, discretion. Those things are the first qualities of man that are destroyed by alcohol, long before there is any obvious interference with the muscles and motor functions of the body.*

Alcohol is not describable as a food which forms any part of a wholesome diet.

In recent times, it has been observed that the life-saving reflexes of the body are all slowed from five to ten percent by amounts of alcohol too small to be socially appreciable, and in amounts far smaller than can ever be registered under the law or by the police as indicating intoxication. In

(Concluded on page 58)

The Presiding



OAKLAND WARD, OAKLAND (CALIFORNIA) STAKE L.D.S. GIRLS SOLVE THREAT TO SUNDAY SCHOOL ATTENDANCE RECORD

Three age groups and each L.D.S. girl profited from a special effort to bring the average attendance at Sunday School up to award requirements. A One-Hundred-Percent Day was appointed with the result that all L. D. S. girls twelve to twenty-one and their advisers were present at Sunday School on that day to overcome a threat against the Sunday School attendance requirement of the award program.

Another splendid idea from the field, to the field.

All Aaronic Priesthood Leaders

The Value of the "Handbooks"

As this article is being written, a well-informed executive chairman of a stake Aaronic Priesthood committee has just left the Presiding Bishop's Office. He had called to ask a question which he said was not answered in the Aaronic Priesthood *Handbook*—"at least I cannot find the answer," was his courteously modified statement.

It took less than one minute's time to turn to the index and then to the page where the answer to his question was found and read to him in full. After recovering from a persistent blush, he said—"I have never yet been able to ask you a question on the Aaronic Priesthood program when you have not immediately turned to the handbook and read the answer. I felt sure I had you this time—I am embarrassed."

Hundreds of letters are written and answered each year when a reference to the Aaronic Priesthood *Handbook* would have saved both the expense of writing and the delay in time incident thereto. We are happy to answer all correspondence. Do not think otherwise. But we try to save our leaders inconvenience and expense by providing all possible answers in the respective program handbooks.

We suggest a greater use of the Aaronic Priesthood *Handbook* and of the *Handbook* for Leaders of Adult Members of the Aaronic Priesthood.

Aaronic Priesthood—L.D.S. Girls

Award Frames Previously Supplied to Be Used for 1949

On this page in The Improvement Era for October 1949 it was announced that new frames would be furnished with all Standard Quorum Awards and Standard Group Awards for 1949 and that the frames would be equipped with turnbuttons so that certificates awarded in the future could replace the old certificates, thus cutting down on the expense of furnishing new frames every year.

In view of developments since October, it is announced that the frames furnished for the years 1947 and 1948 are to be used for 1949 and subsequent certificates. To accomplish this, only the Standard Quorum Award and the Standard Group Award certificates will be sent to be placed in frames already on hand. With each certificate there will be sent eight metal turnbuttons which bishops will have affixed to the back of the frames furnished in 1947 or 1948, removing the old certificate and replacing it with the new one. A piece of hard pressed paper cut to size will also be furnished as backing for the certificate so that changes made through the years will not wear out the paper backing through the use of turnbuttons.

A form letter of instructions will be furnished with each mailing of certificates giving complete instructions on how to equip frames already on hand for use for 1949 and subsequent years.

Certificates approved for 1949 will be sent in new frames where the quorums or groups did not earn such recognition in 1947 or 1948.

Heretofore, we have routed the Standard Quorum Awards through the chairman of the stake committee. Hereafter, since most of the awards will go forward by first class mail, they will be sent direct to bishops. Sending the awards in any other way, under the new procedure, would slow down the replacing of the old certificates with the new ones in frames already on hand in the wards.

Ward Teaching

Relationship Between Visiting and Teaching

A ward teacher cannot call upon a family as a teacher without calling also as a visitor. But a ward teacher can easily call upon a family as a visitor without filling a single obligation as a teacher. The ideal in ward teaching is, therefore, to make it both "visiting" and "teaching," since these are inseparable in the full discharge of the teacher's duty to his calling.

Do your teaching first in each home and your visiting will take care of itself.

Where visiting is the first order of business, you may accomplish only one, the least, of your two objectives.

Use New Forms When Applying for Awards

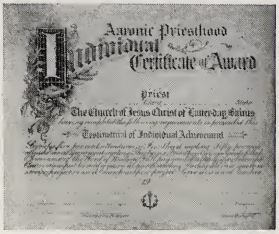
Because of changes in the requirements of the award programs for both the Aaronic Priesthood and the Latter-day Saint girls, new application blanks must be used when applying for the awards for 1949.

Application blanks will be sent only on request.

Bishopric's Page

Prepared by Lee A. Palmer

New Individual Certificates of Award for Deacons, Teachers, and Priests for 1949



INDIVIDUAL AWARDS FOR PRIESTS
Certificates designed by L. D. S. Business College

SINCE the Individual Certificate of Award program was introduced on a Churchwide basis in 1943, one form of certificate has served to recognize achievements of individual deacons, teachers, and priests.

However, for the year 1949, there will be a certificate for deacons, a certificate for teachers, and a certificate for priests as indicated on this page. This new procedure will harmonize with the announcement in THE IMPROVEMENT ERA for October to the effect that quorums of deacons, quorums of teachers, and quorums of priests, respectively, will have a separate award for 1949.

This departure from the procedure of the past will personalize both the Individual Certificate of Award and the Standard Quorum Award. Already there are evidences of an enthusiastic reception of the change.

With the stipulation that fifty percent or more of the quorum members must earn the Individual Certificate of Award as one of the requirements for the Standard Quorum Award, it is anticipated that the number of individual awards for 1949 and succeeding years will go far beyond all previous records.



INDIVIDUAL AWARDS FOR TEACHERS

THE LATE STARTERS

SOME wards did not get under way with the new program for 1949 as soon as had been hoped. This delay will result in some disappointments to our young men. Already we are being asked to make exceptions to offset such disappointments.

However, in fairness to leaders and youth in wards and stakes who got in motion at the beginning of 1949 and who have conducted a full year's campaign to meet the increased requirements of the new program, any modification of the requirements would be



INDIVIDUAL AWARDS FOR DEACONS

a measure of discrimination untenable with fair play. The requirements stand as announced and as recorded in the Aaronic Priesthood *Handbook* issued January 1, 1949.

PROGRESS OF THE INDIVIDUAL AWARD PROGRAM

THE idea of recognizing individual achievements as well as quorum achievements has met with a hearty response in the Aaronic Priesthood ranks of the Church. Leaders and young men alike have responded to the plan.

The response is evidenced in the number of individual awards approved by the Presiding Bishopric each year since 1943 as follows:

	Deacons	Teachers	Priests	Total
1943				4,206
1944	3,034	1,411	887	5,332
1945	3,830	1,888	1,043	6,761
1946	4,567	2,412	1,509	8,488
1947	5,576	2,719	1,983	10,278
1948	6,344	3,109	2,315	11,768

Adult Members Aaronic Priesthood

New Course of Study for 1950

A NEW course of study for the adult members of the Aaronic Priesthood for 1950 is now ready for distribution.

Entitled *A Study of the Character and Teachings of Jesus of Nazareth,* the new manual contains forty-two lessons and is priced at twenty-five cents a copy, postpaid.

When ordering the new outline, please specify the title.

Adult Members Aaronic Priesthood

Keep a Master Roll

PROGRESSIVE and business-like stake committees keep a master roll of the adult members of the Aaronic Priesthood for which they are responsible.

The idea of a master roll was originally introduced to stake committees for the adult members of the Aaronic Priesthood through the "Church Section" of the *Deseret News,* May 8, 1948.

Response of stake committees to the recommendation that they keep a master roll, indicates considerable interest in the plan.

The "master roll" is in the form of an individual record card for each adult member.

Space is provided on the card for the name, address, age, priesthood, hobbies, and other vital information designed to aid the stake committee in keeping an accurate check on each adult member and furnishing a record of the individual's activity up to the time he is advanced to the Melchizedek Priesthood.

We recommend that stake committees keep an accurate record of the work being done with these brethren. Keep your finger on the pulse of the work by being reliably informed through the "master roll."

Individual record cards can be obtained at the Presiding Bishop's Office, free of charge.

SEPTEMBER MISSIONARIES

MISSIONARIES ENTERING MISSION HOME SEPTEMBER 12, 1949 AND DEPARTING SEPTEMBER 21, 1949

Reading from left to right, first row: Charles T. Bradbury. Jay Fellows, Arvel Israelsen, Edward Earl Edwards, Donald E. Toamey, Norman Eugene Stockton, Fay Beebe Syphus, Robert Paul Fuller, Fred M. Stevens, Charlie Clawson, Wilmer Lee, Raymond E. Howes.

Second row: Emma Lou Palmer, Donna Haymore, Donna Fay Rosmussen, Hazel May Brooks, Helen Cleo Jorgensen, Mary Evelyn Wight, Ella Ruth Turner, Gayle Beck, Don B. Coltan, director; Annie B. Johnson, Clarence F. Johnson, Alice B. Nelms, Ardus Naone Masan, Helen A. Ernstrom, Rela Wardle, LaVonne Wiseman, Nida Jean Pyper, M. Norma Liechty.

Third row: Delores Murray, Linnea Wall, Faun Johnson, Gaynell Birch, Louise Cook, Clairn Maughan, Mary Heckman, Gordon Malan, Norma Jean Gietz, Wilford Hanson, Bonita McBride, Geraldine Ivie, Frances Hunter, Madonna Stradley, Marva J. Paxman, Lois Olson.

Fourth row: Elvaletta Zollinger, Joy Heckman, Adrienne Peterson, Marilyn Hoglund, June Tanner, Maxine Brim Bornes, Ora June Kresser, Ida P. Lubbers, Sarah Hoggan. Ella Deanne Shill, Coleen Adams, LaRue Truman, Kathryn Ingebritsen, Thailio Beattie, Lucille M. Meyer, Eileen Gibbons, Gwen Lewis.

Fifth row: Florice Hjorth, Doug Leavitt, Rell G. Francis, Donna Bird, Dawna Wilkinson, Karma Crofts, Lloyd N. Andersen, Lowrence G. Cannell, Leonard Duggar, Robert P. Farnsworth, Mary Gene Hill, Beverly Huss, A. Jeen Hyer, Grant B. Clayburn, Calvin J. Luke, Kenneth Kohler, Lucille Garner.

Sixth row: Edith Jahanson, Glenn Frandsen, Sterling Ottesen, Gwyn E. Christman, John R. Buchonon, Max R. Todd, Sherwin Coleman, L. Gail Johnson, Mary L. Stewart, O. L. Stewart, Hal Furgeson, Tess Madsen, Rosemarie May, Donald L. Dowdle, Jack Park, Kean Farrer, Paul Kelly, Gerald Winsor.

Seventh row: Lillian Froerer, George Wirthnd, Robert N. Boyack, Douglas E. Morris. Clarence Moon, Bruce Warden, Wayne Berge, Audrey L. Strong, Wallace Strong, J. Donald West, Virgil R. Lasee, Lynn T. Woolston, Richard Long, Fred Richards, Charles W. Olorenshaw, Ruel Westover.

Eighth row: Eldon B. Hamblin, Philip H. Clark, Bruce Dyer, Reed L. Reeve, Robert R. Burdett, Herbert D. Williams, Grant L. Jemsen, John C. Hansen, Calvin H. Rasmussen, John A. Price, Kenneth E. Porter, Donnell W. Hunter, Marvin Rallison.

Ninth row: Robert McCullough, Clyde Cummings, Raymond Hill, Melvin Gamble, Frank H. Brown, Bruce Brockbank, Boyd Hunter, Kenneth Yearsley, Ariel L. Williams, Hugh A. Adams, Arthur T. Sutton, Kent W. Pilling, Lawrence E. Braby, Niles Persson, Roydon Madson, Clifford Woodall.

Tenth row: Dan Wood, Burk O. Clegg, Roland G. Robison Dean Jensen, Allyn R. Mahoney, Paul Hanson, Allen D. Pedersen, Carth Hess, Stanley G. Mann, Melvin Graham, Floyd H. Gowans, Wendell Weed, Clare Olsen, Glenn Martin, Orin D. Daley, John Wursten.

Eleventh row: Richard Kay Hanks, Wayne Bankhead, Donald Arrington, Grant Bethers, Herbert Spencer, Russell Olsen, Richard L. Snow, Jay Coombs, Harold Tanner, Kenneth R Anderson, Don Wood.

Twelfth row: Thomas J. Michaelson, Alma Anderson, William C. Nelson, Scott Beesley, Albert Ostraff, Rulon Marcusen, Richard Hansen, Eugene C. Farnsworth, Merlyn Fowler, Wallace Neilson.

Thirteenth row: Vernon L. Snow, Teddy E. Brewerton, Arthur Cahoon, Joseph Baugh, Kenneth Anderson, Richard Sorensen, Don Sorensen, William Card, Val Dahle, Don Burninghom.

Fourteenth row: Charles Beecroft, Dennis Carbine, Walter Forsyth, Gordon Forsyth, Dorian Bell, J. Fielding Nelson, LeRoy Rasmussen, Arnold Peort, C. L. Murray, Darrell Call, Clifford Clive.

Fifteenth row: George Stone, Daryl Workman, Heber Peterson, Kermit Smith, Marvin E. Pullan, Donald Buehner, Joseph Fagergren, Gerald Wells.

Sixteenth row: Lowell Jensen, George Hilton, Antone L. Skanchy, A. Burtron Johnson, William R. Siddoway

Seventeenth row: Earl Clark, Donald B. Nelson, Edward M. Higbee, R. M. Patterson, Milton H. Wilcox, Robert Pixton, Leland H. Smith, Gaynor E. Atkinson, William Olsen, Paul Hurst.

Eighteenth row: J. Myron Walker, Ross Lloyd, Gail Leary, Douglas Bischoff, Richard Knat, Lanell B. Bachman, Heber Hancock, Golden Gardiner.

Nineteenth row: Harold D. Donaldson, J. Blaine Bingham, Vernon Parent, John Harris, Kenneth Noall, Lee Capel, Jack Brown, Richard Wright, Paul Crockett, Bob Wells, John Wendel.

Twentieth row: Bob Day, Donald V. Johnson, DeLee Miller, Ralph Harding, Robert Holman.

Twenty-first row: Blaine H. Quigley, Gerald S. Fish, Paul S. Ebert, Eldon R. Griffin, Robert Skanchy, Daniel D'Hurst, Lourie Dillman, Lavell Horris, Grant Beyler.

Twenty-second row: Leslie Ball, Edward Banner, Darwin R. Thompson, Alden Hibbert, Nowal C. Jesperson, Arthur Patterson, Dean Cook, Melvin Spencer, Floyd H. Roberts.

Left Balcony: Jay Bennett, Austin Wahlquist, George Rampton, D. Wayne Van Dyke, David O. Mitchell, Doss E. Whatcott.

Right Balcony: Robert Warnick, Lawrence Brady, Monroe G. Gallier, Clifton Bennion, Clint Larson, Neil Lovell, Harold Pratt, Floyd Dixon, Tad Hendricks, Richard Merrill.



THE DESERET NEWS

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★★★ The period since The Deseret News became a seven-day-a-week newspaper has been the fastest-growing period in the history of this 100-year-old newspaper.

The response by our readers and our advertisers to our efforts to make The Deseret News a really great newspaper has inspired us to take further steps in our program of improvement—to be of even greater service to those communities served by this newspaper.

EASIER TO READ

Monday, November 28th our friends were introduced to a completely re-designed Deseret News—re-designed for easier reading—re-designed for more to read in less time—the most for your leisure time.

For many months we have tested and experimented with the latest and best methods of news and feature presentation. During that time we have had the services of America's most famous designer of newspapers, Mr. Gilbert P. Farrar. Mr. Farrar created the modern methods of news presentation and he has redesigned more than 50 of America's most attractive newspapers. He brings to our readers the latest most successful methods of making the reading of your newspaper one of the comforting joys of the day.

NEW FEATURES

With the new styling, The Deseret News brings you three new popular features, plus all the old and well-read features now in the paper.

Facing the editorial page will be Edward T. Austin's new column, PASSING PARADE. This column will be found to be as refreshing as a cool breeze. You will find it thought-provoking, homey philosophy, with no affection or hokum. It is truly American, flavored with wistful, easy-going humor. This writer leaves the corn and complexity to those less competent.

Passing Parade is actually the product of an Ed Austin whim. One day, while he was doing a column and experting on global matters, he got the urge to do something different, just for once. So he wrote a piece about the anxiety of a man eating blackberry pie while clad in a white suit. The response was so great and favorable from the readers that he has been writing ever since about things and people that you and I meet every day.

Ed Austin's column, which is being read all over America, is now on page 3 of the second section of The Deseret News. We're sure you'll like Passing Parade.

FOR SPORT FANS

Nearly every sport fan in America has heard about Red Smith, who is either the top—or near the top—sports writer in America. Red is nationally famous for his smoothly technicolored style and his close-ups of the players themselves—players in every sport. He is more interested in people than in figures—people that you would like to know—people whose names you see on the sport pages all the year 'round.

Red knows his audience, and more than anything else, it is his droll but heady humor which, within ten years, has boosted him to the very forefront of sports columnists. If Red Smith is ever dull, no one has ever caught him at it. Look for Red Smith's column in the new Deseret News.

Just a minute, sports fans, we have another fine feature for you. Of all the sport cartoonists, there is one who signs his drawings PAP. This is the one, more than any other, that more topflight athletes look for every day. Joe DiMaggio says, "I've been a PAP fan for years." Ted Williams says, "PAP'S cartoons are my favorites every day." Sid Luckman, of the Chicago Bears says, "PAP'S cartoons are a treat for every sports fan. They're tops with me."

PAP began his sports cartoon in The Deseret News Monday, November 28th.

You will like the easier-to-read new Deseret News. Just be sure that you see these new things.

THE NEW DESERET NEWS

More Readable...More Entertaining!

OCTOBER MISSIONARIES

MISSIONARIES ENTERING THE MISSIONARY HOME OCT. 10 AND DEPARTING OCT. 19, 1949

Reading from left to right:

First row: Dan A. Caldwell, E. Lionel Brady, Joseph M. Merritt, LeRay Edwin Lindsay, Paul J. Anderson, Jr., James Richard Bowen, Marion S. Russon, Richard S. Koster, Lester Taylor, Van C. Gailey, Graham R. Mather, Robert Beard, Harold Norton.

Second row: Danald C. Turner, Curtis Rex Young, Luana Carter, Lois Nielsen, Rebecca Hernandez, Don Mortensen, Joseph F. Cutler, Mildred Burton, Kathryn Grimm, Bernice Carpenter, Norma Mabey, Emma Vontella Smith, Robert W. Waldron.

Third row: Clarice Andersan, Colleen Dickson, Jennie M. Child, Jennie L. E. Carter, Margaret Hoyer, Jack Melvin James, James H. Rane, Richard C. Merrill, Jack Cragun, Howard H. Richardson, Glen W. Welling, Mary E. Pitcher, Marriner F. Bingham, Dean O. Harrisan.

Fourth row: Evelyn Sabin, Eva Collard, James E. Hook, Burton H. Harris, Hal Barrus, Joseph C. Thompson, John T. Talbot, Celeste O. Talbot, George E. Lyman, Richard J. Stosick, Jesse A. Knight, Burke Lee Isaacson, J. Lynn Stayner, Carol L. Clayton.

Fifth row: Lois Rogers, Nadine McRae, Joyce Stoker, Wallace Somerville, Ethna Robinson Reid, Pearl E. Oliver, Clair F. Lloyd, Karla N. Zbinden, Albert R. Zbinden, Fred R. Sorenson, Freeman J. Barnes, Howard J. Ruff, Kenneth G. McClellan, Wm. Merrill Hymas, Richard Rulon Wilkins.

Sixth row: Mildred Russell, Verda Wimmer, Anita Louise Allred, Rodney W. Fye, Carol A. Clark, Claron Spencer, Mary B. Davis, John S. Davis, William T. Hay, DeVere P. Harmon, William C. Andersen, Harold Campbell, Marris Musig, Bryon E. Key.

Seventh row: Dorothy Mae Peck, Dennavor Hatt, Mary Lou Matthews, Ardell H. Jenkins, Robert V. Thurston, Walter E. Muir, Howard K. Matthes, Gerald Wilkinson, Maylen C. Madsen, Gaylen J. Mathesan, William H. Oppie, Wayne L. Clark, L. Wayne Brimley, Morris Seely, Buster Murphy.

Eighth row: Norma Hakes, Velma Mae Lunt, Enid Critchfield, Jackie Barlow, LaRue Hinckley, Dennis A. Clegg, Elmer Jay Hartvigsen, J. Allen Wayman, George T. Crane, John Reese Hunter, James Byron Hill, Robert Louis Wolz, W. Dentan Nebeker.

Ninth row: Elaine Genevieve Pugmire, Evelyn Gilbert, Delbert V. Olsen, P. H. Allen, Glen Lee Williams, Wayne R. Crook, Wayne P. Tenney, Hal H. Curtis, George A. Ricks, James D. Chesire, Jr., Keith N. Worthington, Arvin R. Christopherson, W. Wendell Wagstaff, Alton Wendell Averett, Verl J. Cox, O. Harvey Harward.

Tenth row: Nedra Jean Nielson, O. Dean Pendleton, Maughan W. McMurdie, O. LeGrande Eliason, Eugene Tueller, Glen A. Shumway, Clyde E. Harvey, Don C. Moffett, Kay D. Lindow, Max White, Lamar Jackman.

Eleventh row: Warren Anderson, Lester M. Clark, David Farr Hodge, Glendon Hyrum Jones, Robert V. DeLonzor, Shelby Ronald Lisanbee, Jack Olsen Wright, John Grandel, Jr., Gene Fessler.

Twelfth row: Gaylen J. Cox, Loyd D. Wilson, Eugene Lee Choate, Wayne C. Spackman, Ronald Hodges, Fontella Willden, L. Carl Holley, Bert D. Miner, Grant M. Fiygare, John C. Meyers, Paul Haynie, Dale E. Stevenson.

Thirteenth row: Paul Murdock, Ranald Stone, LoMar Olsen, Alton W. Buttars, Lawrence J. Leavitt, Albert Adams, Donald L. Hicken, Dallas M. Penrad, Robert H. M. Killpack, Glenn R. Blatter, Gerald Gudmundson, Melvin W. Cox.

Fourteenth row: Perry Rex Brown, R. Desmond Pincock, Paul C. Bennion, Alan B. Holyoak, Corl Hotch, Blaine L. Olsen, Thomas H. Clark, Howard R. Francis, Glen E. Fullmer, LaMonte Sant, Richard K. Cotant, William Albert Miller, Wendell Christensen, E. Woodrow Hunter.

Fifteenth row: Leon Kent Burnett, Richard C. Low, Albert Bill Atkins, Evan O. Koller, Reo L. Williamson, Gerald L. Davey, Garth L. Geddes, Dale T. Fletcher, John L. Crockett, Glade M. Sowards, Harold Hancock, Robert G. Cutler, Sherrill O. Huff, L. Stanford Hunsaker, Deon S. Bringhurst; Gordon Chytraus.

Sixteenth row: Jay Peterson, Richard Oveson, Ray Williams, Ivan Baker, Dean Durrant, James D. Gardner; Donald V. Cook, Reginal W. Garff, James W. Walser.

Seventeenth row: James T. Johnson, William H. Harless, Royal J. Fulton, Clair Christensen, Gary Bowen Lyman, Montel B. Graff, Robert L. Tucker, Howard G. Todd, George L. Burton, Byron Gassman, Hugh W. Higgins.

Eighteenth row: Francis A. Rogers, Eldon E. Jenkins, Richard M. Haberison, Gerald Purser, Wallace Earl, John Gale, E. Paul Hullinger, Max H. Garrett, Mark L. Wahlquist.



NO LIQUOR-TOBACCO

(*Concluded from page* 53)

the beginning states, in amounts too small to be appreciated, alcohol slows the reflexes of the body, which we are endowed with to protect ourselves from destruction—the nervous reflex action of the eye, the ear, the muscles—which we depend on for safety in this world of speed and power and uncontrolled human association.

The evidence shows that there is no form of human activity so far tested which does not show inferiority of performance as the invariable sequel of the absorption of alcohol. I do not care what you try—adding machines, typewriting, taking dictation—there is no small or large accomplishment that does not show an inferiority of performance after the use of alcohol in amounts smaller than would be recognized as of toxic significance.

Perhaps the most important of all, is the positive statement that no evidence of improvement in human health has so far been found to result from the use of alcohol in the normal human being.

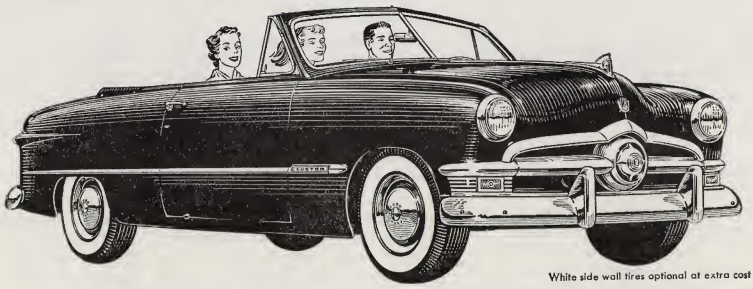
Alcohol, as used, causes many times more deaths than the infectious diseases.

Civil authority is limited to reducing opportunities for exploitation by alcohol. Responsibility for correcting conditions rests with the public school system, also on the family physician, the health officer, the visiting nurse, the ministry, the libraries, the press, and the broadcasting stations. No health department, local or state, is to be considered adequate in its program of public service if it fails to use its authority to deal with alcohol as a cause of preventable disease for which it should have a policy and a program.

The above is a factual up-to-date statement of scientific knowledge of the effects of alcohol on the human body whether it is found in beer, wine, whisky, etc. Alcohol is a poison whether in a drop, a gallon, or a barrel, science declares.

It has the "Look"

Yes, you'll say the '50 Ford tops them all for brilliant beauty —*both outside and in!* Here's true "Fashion Car" styling in every line and every detail!



White side wall tires optional at extra cost

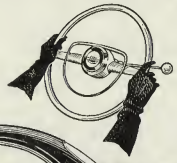
It has the "Room"

More hip and shoulder room than any other car in Ford's class! Plenty of leg room both front and rear. And more comfort with new non-sagging front seat springs and special foam rubber seat cushion. No wonder people say the '50 Ford is the one fine car in the low-price field!

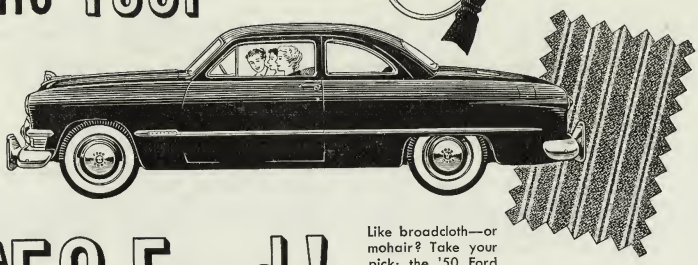


It has the "Feel"

Ever handle a car that you can steer with finger-tip ease —stop with a feather touch on the brake pedal? That's the '50 Ford with 35% easier acting King-Size Brakes!



50 ways new—that's Ford for '50! For example, just get the feel of the new 100 h.p. V-8! So quiet it whispers, so alive it puts you out front in any traffic situation!



It's the '50 Ford!

Like broadcloth—or mohair? Take your pick; the '50 Ford offers both in sparkling new colors.

There's a Ford in your future...with a future built in

(*Continued from page 23*)

organizations of the Church, on the ward, stake, and general board level, (she is a former member of the Sunday School general board and has served longer than any of her associates on the Young Women's Mutual Improvement Association general board), and in the high schools and colleges of Arizona and Utah, as well as the University of Utah.

She was born in Philadelphia, Pennsylvania, a daughter of Abram H. Cannon and Lilian Hamlin Cannon. Her early education was received in Mexico and Canada. She was graduated from the L. D. S. University, attended the University of Utah, and has done graduate work at the University of California and the University of Utah.

Before coming to the ERA, her pen was active for the *Relief Society Magazine* and *The Children's Friend*. She is the mother of four sons and one daughter.

Elizabeth Jackson Moffitt joined the publication in May 1933 as a stenographer and has advanced to editorial secretary, editorial associate, and now to manuscript editor.

She was reared in Carbon County, Utah, and made her home there until her husband's untimely death. Then she came to Salt Lake City with her two daughters and enrolled at the L. D. S. Business College, where she later taught classes. She began working on the ERA staff when the late Harrison R. Merrill was managing editor and has devoted her time since then to building up the magazine.

Albert L. Zobell, Jr., our research editor, began writing ERA material in 1939, and became a regular contributor about a year later, when he began doing part-time work in the editorial department.

He obtained his bachelor of science degree in history and political science from the University of Utah (the diploma said "honors") in June 1944, and a master of science degree the following year. His thesis was on the biography of Thomas L. Kane, a great friend of Brigham Young and of early Utah.

He became an editorial associate in September 1945.

Since completing his university work, he has compiled three small volumes which have been well accepted by the Church: *Minute Sermons, Sunlight and Shadows,* and *Storyteller's Scrapbook.*

Nelson White, art director for THE IMPROVEMENT ERA, once heard a young missionary preach in halting language in his native Denmark, and immediately purchased a Book of Mormon to prove it false. After three months of intense study he applied for baptism, and in 1914 he emigrated, leaving his lucrative art field in Denmark behind. In Utah he began to apply his knowledge of publishing problems to intermountain newspapers and magazines. Within three years he had so far assimilated the American spirit that eastern magazines reached into the west for his work. His artwork over the years has appeared in such national publications as *The Saturday Evening Post, Ladies' Home Journal,* and *McCall's.*

A highly successful national organization which specializes in making printing plates for syndicated release to magazines and publications throughout the world features more than eight thousand of Nelson White's drawings, all of them drawn during his spare time when he was, as he himself styles it, "relaxing" from his local endeavors. The West, however, has become his homeland, and here he feels contented. Here he can apply his efforts to inspirational thinking, and here in his working hours at THE IMPROVEMENT ERA offices, and in his spare moments, he is busily thinking up new ways in which to present inspiration to the public through eye appeal.

Burl Shepherd, one of the new additions to the staff of THE IMPROVEMENT ERA, is editor of the new "Today's Family" section. A native of Cardston, Alberta, Canada, she came to Utah in 1944 to begin her college work at Brigham Young University. The following year she transferred to the Utah State Agricultural College, Logan, where she was graduated in 1948, as a member of Phi Upsilon Omicron, national home economics fraternity, and of Phi Kappa Phi, national honorary scholastic fraternity. She was active in the student publications. She has been a faithful Church worker as secretary and teacher in the Sunday School, Primary, and M.I.A.

The business department of THE IMPROVEMENT ERA is headed by General Superintendent Elbert R. Curtis of the Young Men's Mutual Improvement Association who is general manager. General President Bertha S. Reeder, of the Young Women's Mutual Improvement Association is associate manager.

John D. Giles first became connected with the ERA in April 1929 when he was called by George Albert Smith, the general superintendent of the Young Men's Mutual Improvement Association, as a member of a three-man committee commissioned to revise and promote the magazine. In 1935 he was appointed to THE IMPROVEMENT ERA executive committee. He has been business manager since December 1944. For twenty years Brother Giles has been field campaign director for THE IMPROVEMENT ERA.

Verl F. Scott, assistant business manager and advertising director, joined the ERA staff in June 1948. He filled a mission to the western states prior to his army services during World War II. He holds a bachelor of science degree from the University of Utah. He has served in numerous capacities in the Church, and in addition to his other assignments he is a member of the general information and statistics committee of the Church. He and Sister Arline Martindale Scott are the parents of two daughters.

There are other members, too, in the ERA *family*: men and women who type, keep up the subscription lists, mail, and perform the many other routine tasks which are necessary in the publishing and distributing of a publication. All of these, together with the hundreds of ERA supporters in the field are working continually to help THE IMPROVEMENT ERA toward its goal of being the best religious magazine in the world.

WINTER FOOTBALL

Thelma Ireland

THE trees and shrubs wear helmets
And shoulder pads, snow-shod—
Protection from the tackles
Of Winter's charging squad.



Penny wise... $2,064 foolish?

Sure, you made a sound, value-getting choice in your new car. But mister—with those new-car prices averaging about $2,064—what are you doing to insure a *full return* on that much money?

Because here comes *winter wear* to attack your investment. You stand to lose plenty—unless you...

OIL-PLATE that car!



1. **Oil-plating**—a feature of patented Conoco N*th* Motor Oil—fastens a shield of *special* lubricant to working parts. OIL-PLATING can't all drain down—even overnight!



2. **Unusual Powers!** Even when the fine lubricating oil itself isn't covering a part, OIL-PLATING *is!* It protects your engine from grinding "dry-friction" starts . . . from corrosive combustion acids . . . from sludge and carbon caused by wear.



3. **Winter Puts the Squeeze On!** Cold weather adds greatly to the destructive power of these car-killers. Drive your car in today and armor it against winter with Conoco N*th*!

CONOCO

N*th* MOTOR OIL

See Your Conoco Mileage Merchant, NOW!

THE FORT ON THE FIRING LINE

(Continued from page 31)

All the cattle companies in the county could not employ, even for their board, a tenth of the birds of passage around the mountain, yet not one of them went hungry or without a horse and outfit. They lived fat and flourished, and their numbers increased. Sarah Jane Rogerson, one of the plucky women who faced the perils of early Monticello, relates that one night when the cowpunchers "shot up" the town, she counted seventy-five of them by the light of their guns as their horses jumped single file over a ditch on the public square.

They had come to this rendezvous from states as far away as Kansas and Washington. With their spotters and bribe-takers and their alliance with the system at Rincone, they felt a degree of security and intended to preserve a maze of confusion from which officers of the law would be glad to get away alive. They abolished government so completely there was nothing to hinder them from killing each other on suspicion for the fun of it, and the fellow fawning at a man's elbow was often more to be feared than an officer sniffing on his trail. They fought out their differences to the death, no one to pity the victim or punish the victor. Just how many of their numbers they eliminated in their camps and secret places is but a guess. And it could not be related that they were followed by any penalties of the law. About that time in a perfunctory court procedure one of the jurors assured his friends, "Whoever comes before this jury is innocent."

Mons Peterson's little store in the corner of town had recently shipped in a few bottles of liquor to be used in cases of sickness. The cowpunchers had heard of it, had insisted on sampling it, and had fumed and cursed when Peterson refused. They would sample it now, regardless.

Straight to Peterson's store the whole howling gang of renegades rode whip and spur, ordered the flasks from their hiding place and passed them around with lavish hand. They were already well loaded with liquor they had brought to the ranch, and Peterson's medicine left them fully primed for the big demonstration.

It began with a jargon of yells and shots in the air as they stood there in the storeman's dooryard, for his store was his home, and he had rushed his family away when he saw what was coming. The renegades began shooting every can of fruit, every can of corned beef, every can of baking powder, anything and everything they found on the shelves of the store; they took hundred pound sacks of sugar to the door, slit them from end to end with their knives, and scattered the sugar all over the yard. They did the same with salt, grain, flour, everything in sacks. They threw slabs of bacon in the air and shot them and ransacked the store for anything else on which to dissipate their exploding energy.

One of them ran with a bolt of calico out to his waiting horse, wrapped the loose end of the bolt to the horn of his saddle, and dashed up the street, while the bolt unrolled to flutter like a long ribbon on the wind behind him. Others followed; it was too smart a trick for one man to monopolize; and the bright colors rippled in long banners or caught on the pole fences at the corners of the streets as these madmen raced up one side and down the other, skinning their throats to make all the noise possible.

They raised their Comanche voices in echoing exultation. They fired their brave six-shooters.

The people of the town stayed behind their log walls, praying that no stray bullet would find them. To some of them it was terrible, and among those who suffered in helplessness was the sick wife of Bishop F. I. Jones, who had for some time been confined to her bed and lay now in anguish of suspense lest someone would be hurt. The bishop waited there with her, chafing under his conscientious scruples which held him from answering the outrage as his nature demanded.



In the evening, as many of the cowpunchers as could still ride returned to Peterson's store and, bringing in all the horses that could get through the doorway, fed them hay and grain on the counter, and spreading whatever they could find in the way of blankets on the floor, they sank down to sleep in the part of the house where Peterson and his family had been living.

Returning fitfully back to consciousness at a late hour next morning, and sitting up on the hard floor to rub their eyes, one of them remarked that the cast-iron kettle on the stove was the only thing in the place which had not been shot, and a fellow snatched up his gun and blew it to bits.

They had pulled off a whale of a party; Blue Mountain had seen nothing like it ever before; and as they rode away in the middle of the forenoon, they agreed it would not be the last of its kind.

THE fortunes of the struggling outpost at Monticello were vital to the people at Bluff as part of their own mission. The two places kept as closely in touch as distance and the ruggedness of the country would permit, the quickest communication being the time it took a good horse to run fifty miles.

One July morning, with the first nimbus of day appearing over the cliffs east of Bluff, a rider came on a fagging trot from the mouth of Cow Canyon, his horse covered with lather and ready to drop. He had come since midnight from Monticello, and he had a story to tell about wild men and whiskey, the most dreadful of all combinations.

(To be concluded)



Oil helps grow food for you...in Hawaii

Beyond the Islands' coral beaches, behind their blue, cliff-sharp hills, lie some of the most efficiently mechanized farming areas in all the world.

The pineapple you eat and much of the sugar you serve are grown, not in palm-shaded tropical valleys, but on broad fields of rich, red soil . . . contour plowed, expertly cultivated, carefully harvested.

And in all these jobs, oil plays a major part.

Oil powers plows and cultivators; petroleum emulsions control weeds in fields of young cane and pineapple plants; at harvest time, huge Diesel machines rake and load 130 tons of cane an hour, and ripe pineapples are gathered on conveyor belts. Trucks and barges speed the harvest to canneries and mills.

Supplying the oil Hawaii needs has been Standard of California's job ever since kerosene lamps burned in Honolulu's lighthouse. Today, this service has spread to all the Islands . . . provides millions of gallons of petroleum products every year . . . helps insure better living for the Islanders and better food for you.

STANDARD OIL COMPANY
OF CALIFORNIA
plans ahead to serve you better

FROM AN M.I.A. DIARY

(*Concluded from page 41*)

shall refuse any gift, however varnished, that leads away from freedom. I am beginning to hate dictatorship. I like the Church method, to teach truth, God's eternal truth, and leave you free to use it.

I shall try to make the new year really *new*. You may depend on that! No slavery for me, no matter how sugarcoated it may be!

But is not every day the beginning of a new year in my life? I do not intend to live by the calendar but a succession of *new* progressive days of freedom! My resolution holds for every day.

Dear diary, good night!

And the Lord help me!

—*J. A. W.*

SUSIE AND THE SUBCONSCIOUS

(*Continued from page 21*)

On the last day before the Prom, I saw her come out of his room after psych period, walking on air and with that look on her face of seeing visions. She didn't even see who was in the hall, but they saw her, all right. A group of the big guys just in from the gym turned and watched her like she was somebody brand new, until she was out of sight. And who do you think gave the longest and most expressive whistle?

You're right! The great Stronge, in person! I'll bet that was the first time that bloke ever actually *saw* Sue, although he'd been her hero for at least two years. Of course, it never occurred to me that the great wheel would be free from entanglements on the very last evening before the Prom. But he must have been saving himself for a miracle, for we'd no sooner got home that afternoon than Mother said the phone had been ringing for Sue. It rang again while she was telling us, and Mother said, casually, just as if it were some ordinary mortal, "The Stronge boy, I believe he said he was."

Well, Susie turned actually white and whispered, "Answer it, Johnny." Then she fled out the door, whither I knew not.

It was Paul, all right, and was he disappointed when I told him Sue wasn't there. "Oh, you never can tell," I said, when he asked if I knew when she'd be home, "You know Sue. Out having a soda with some guy, I suppose."

If I knew Paul, that would make him all the more anxious, and it did. He said he'd look in all the joints before calling again, maybe he'd find her. Well, maybe he would.

"Now, what's the deal?" I demanded, as soon as she came back. "Here you've been carrying the torch for Paul, for years and years, as we both know. Well, here's your chance, and what do you do? Run out on it!"

"I couldn't help it, Johnny. I just couldn't talk to him."

"But I still don't see—"

"Well," Susie explained, hurriedly, because Mother was calling us to get ready for dinner, "we've got to stall him off till I see if Professor Silver—"

"Oh, so Sub is being coy!" I jeered, but Susie shushed me, just as Dad came in.

"Well, a maid who's majoring in men will certainly flunk her course if she lets that one get away!" I muttered, as we sat down to the table.

"Sh!" Sue hissed back, "Who's majoring in men? My major's psychology!"

"Besides, the faculty of Central don't date students!" I managed, while Dad was telling Russia off.

Susie's only answer to that was a glance that said plainer than words that she and Sub knew what they knew, and I was an infant and worse still, an adolescent.

Paul called twice after that, but each time Susie was nowhere to be found. When the third ring came, I confess I was mad. I pranced into the hall, yanked the receiver off and gritted viciously, into the mouthpiece, "Sorry, but Susie is *still* out!"

I was hanging up when a cultured voice answered, "Oh, I'm so sorry! I wanted very much to speak to her!"

"Oh, oh, Mr. Silver!" I stammered, "Wait—hold on a moment! She's—I think I just heard her come in!" I was squeaking so loud Susie heard me and dashed in from the porch, pale as a ghost, her eyes big as saucers.

"Is it—him, Johnny?"

I nodded, and she grabbed the phone. The professor's voice came over the wire as clear and elegant as in the classroom. I could hear every word.

"Is that you, Susie, my dear? I'm so glad you came in, I want to ask a great favor of you."

"Oh, Mr. Silver, don't call it that! I—"

"But it is, my dear. A very great favor. And if it had not been for the unusual interest you have shown in my classes and the fact that you seem a real *friend*, I should not dare to ask it."

"Oh, Mr. Silver, you make me feel so—"

"Well, I may as well come to the point. You see, Susie, I'm in a quandary. The fact is, my—my fiancee has happened to be passing through here en route to the coast. On impulse, she decided to stop over for a couple of days to—to

NEIGHBORHOOD LIGHTS

By Katharine Welles Wheeler

We stood and watched the picture that was made
There in the night, before we drew the shade:

The house across the road was bright as day;
They spent the midnight oil——that was their way.

The one next door was dark, for they were gone
But would return from work at break of dawn.

Dame Simpkin's light went on at half past eight.
Up in her room, she reads till very late.

Her schoolgirl help had climbed the attic stair;
The student-lamp was like a beacon there.

The house with draperies drawn had left a slack
And slender, gleaming, tantalizing crack.

The doctor's porch globe was a hooded glim;
But served to guide the sick who came to him.

It's great to watch the habits of the neighborhood
Where you belong; the feel of it is warm and good!

visit with me," he gave a sickly laugh, "and attend the Prom—I had written about that—naturally she's interested—"

Sue was hanging onto the phone as if she'd faint if she let go. Mr. Silver had paused for her to say something, and she made a husky little murmur before he went on, sounding embarrassed, "Well, the point of the whole matter is, I simply cannot find accommodations for her on such short notice. You know—there seems to be absolutely nowhere she can stay—the convention coming at the same time as the Prom—"

His voice trailed off, and I saw Sue gulp. Now, I've always thought Sue was quite an actor, dramatizing herself, you know, always being some character she'd read about till you never knew what the real Sue was like. But this time she was up against the real thing. I couldn't help thinking it was a kind of test, and the way Sue took it would show whether she was a thoroughbred or a phony. Well, she rated an A on that test. Play-acting or not, Sue proved she was no phony. Her face was dead white, and it looked old and grownup, like maybe she'll look when she's thirty, but she didn't hesitate more than a couple of seconds before she said, as warmly as Mother ever did, "Why, bring her right over here, Mr. Silver! We have plenty of room, and we'll love having her. I'll go and tell Mother."

I slipped out while Mr. Silver was thanking her. I didn't want to see Sue's face when she hung up. But there was nothing unusual to see. She stayed alone in the hall for a minute or two, but when she came back into the living room, no one but me, who had the low-down, noticed she was paler and quieter. While she was telling Mother about Mr. Silver's fiancee, the telephone rang again.

Believe it or not, it was Paul again, and was I ever glad to hear his manly voice! The awful thought had come to me that he had probably given up. After all, it was not Paul who usually did the chasing, and if he'd quit, where would Susie be then, poor thing! But it must have been the difficulties he

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SUSIE AND THE SUBCONSCIOUS

(*Concluded from preceding page*)

was running into that were making him so wild about Susie.

"This is me, Ananias," I babbled, "Did you, by any chance, want Sue?"

"Oddly enough, yes," he answered, with heavy sarcasm. "Doesn't she live there any more?"

"She certainly does," I answered, knowing now she wouldn't be hard to find. "Sus-ie, Telephone!"

"You'll thank Old Sub for this some day," I said, when Susie had accepted Paul in a quiet and dignified way that must have been something new in H.R.H. (His Royal Highness) 's love life. I was just trying to show a little sympathy without saying anything embarrassing, but Susie only gave me a twisted smile and went up to her room.

Well, Sue was what Grandma would call the belle of the ball, as was only to be expected for Paul Stronge's girl and date. Boys danced with her who hadn't known she was on earth, although they had probably been in the same classes. Even the senior girls were respectfully jealous and treated her like she was One Of Them. Mr. Silver broke away from his girl friend long enough to dance with her. Though when I say dance, I am using the term loosely, for Sue admitted to me, some time later, that his dancing is definitely dated, and I think that went a long way toward helping her to forgive Old Sub for failing her in a crisis.

"Do you know," she said, late that night after Paul had finally gone and Mr. Silver was saying a lingering good-night to his girl on the front porch (she certainly was an ordinary-looking Jane, not even in Sue's class). "Do you know, Johnny, it's the funniest thing," (she and I were in the kitchen eating peanut-butter sandwiches, before going to bed) "but yesterday, in chapter thirty-six of the psychology book it said, 'Occasionally the Subconscious, rather than assisting, seems at the time to be frustrating one; but in that case, one is apt to learn later that it was for his best good the plan in question did fail.' The Subconscious, with the infinite wisdom of Time and Space to draw upon, had acted for the best."

"That's right," I said, heartily, glad for once to be on the side of the Subconscious, "If we have to lose faith in anyone, let it be Mr. Silver, by all means. Let's never go back on dear old Sub!"

LEHI IN THE DESERT

(*Continued from page* 16)

Egyptian cultural heritage that was all-powerful, Egyptian influence being strongest in Palestine after Egypt had passed her peak as a world power.[36]

In the great days of Egypt the renowned Ipuwer had said, "the foreigners have become Egyptians everywhere,"[37] and a near contemporary of Lehi can boast, "behold, are not the Ethiopian, the Syrian, and all foreigners alike instructed in the language of Egypt?"[38] For centuries it was the custom of the princes of Syria to send their sons to Egypt to be educated.[39] No matter how sorry the plight of Egypt, the boastful inscriptions of her rulers—sometimes very feeble ones—proclaim the absolute and unquestioned superiority of Egyptian civilization to all others: with Egyptians that is an article of faith. Like the English in our own day, the Egyptians demonstrated time and again the ability to maintain a power and influence in the world out of all proportion to their physical resources; with no other means than a perfect and tenacious confidence in the divine superiority of Egypt and Ammon, Wenamon almost succeeded in overawing the great prince of Tyre.[40] Is it any wonder then, that in a time when Egypt was enjoying the short but almost miraculous revival of splendor that marked the XXVI Dynasty, with its astonishing climax of world trade, the credit of that country should stand high in the land of Jerusalem?

Palestine, always a melting pot, was more so than ever in this period of internationalism and trade. It was a time of great mixing of cultures and nationalities throughout the ancient world, both through the operations of commerce and of war. Lists of skilled workmen living in Babylon immediately after the fall of Jerusalem show an almost unbelievable mixture of types.[41] As for the internationalism of business, the princes of the Delta were merchants,[42] the princes of the Syrian and Palestinian cities were also, as the Amarna tablets show, merchants; the story of Wenamon is enough to show that the princes of Phoenicia and Philistia were merchants; the Arab princes of the desert were merchants, and the merchants of Egypt and Babylonia would meet in their tents to transact business;[43] the two wisest of the Greeks, Lehi's great contemporaries, Solon and Thales, both traveled extensively in the East—on business. In short, Lehi's world was a world of merchants.

But it is now time to turn to the Book of I Nephi. How perfectly the author depicts the very situation we have just described! He explained that he did not intend to write a political history, and so we must often look between the lines; yet the amount of information he imparted in the most casual and unlabored manner imaginable is simply astonishing. Consider first the picture of Lehi.

Lehi was a very rich Jew; he was proud of his Egyptian education, spoke and wrote Egyptian, and insisted on his sons learning the language. He possessed exceeding great wealth in the form of "gold, silver, and all manner of precious things," not manufactured at Jerusalem; he had close ties with Sidon (one of the most popular names in the Book of Mormon, where it appears both in its Semitic and its Egyptian form of Giddonah); yet he lived on an estate in the country, "the land of his inheritance," and was something of an expert in vine, olive, fig, and honey culture; so there can be little doubt of the nature of his business with Egypt.[44]

Now this man, coming from one of the oldest families and having a most unobjectionable background and education, suddenly found himself in bad with the "people that

count." First, there was mockery, then, anger, and finally, plots against his life (I Nephi 1:19-20) which, since they were serious, must have been supported in high places, for in openly siding with Jeremiah (*Ibid.*, 7:14) he had made himself a traitor to his class and his tradition: members of his own family turned against him and, taking the side of "the Jews who were at Jerusalem," as Nephi explains, accused their father of criminal defeatism in thinking and preaching "that Jerusalem, that great city, must be destroyed," (*Ibid.*, 1:4) exactly as the *Sarim* accused Jeremiah of treasonable talk. So vehement was their support of the government party's point of view, that Lehi's two eldest sons shared with the Jews the great crime of plotting against their father's life. (*Ibid.*, 17:44.) Nowhere is the "dissension and heartburning that rent the unhappy city of Jerusalem" more clearly shown forth than in those impassioned scenes within Lehi's own household. The elder sons, reared to a life of Egyptian elegance and heirs to a fortune that owed much to Egypt, were staunch defenders of the *status quo*, while the younger sons, less spoiled by all accounts, had been made aware of the real nature of the crisis in Jerusalem, which was not really an economic or a political but basically a moral one. (*Ibid.*, 1:19.) The older men could not see this at all: "the people who were in the land of Jerusalem," they protested, "were a righteous people; for they kept the statutes . . . according to the law of Moses; wherefore, we know that they are a righteous people. . . . " Such was the holy chauvinism of the false prophets with their gospel of business as usual. The atmosphere of hysteria and gloom that prevails in Nephi's story of Jerusalem is, as we have seen, strictly authentic, and the danger of utter annihilation of Jerusalem that runs like an ominous fate motif through the whole book was, as the event proved, perfectly justified.

The world has always cast a superior and mocking eye on the inordinate concern of the Book of Mormon for things Egyptian. With surprise and incredulity it is now learning that Egyptian culture counted for far more in Palestine in

(*Continued on following page*)





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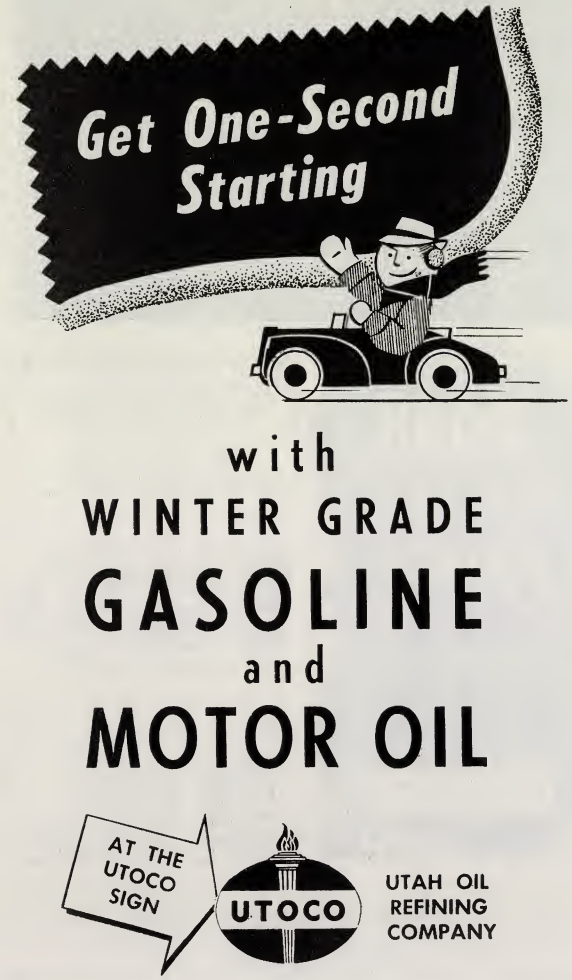
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600 B.C. than anyone had ever supposed. It is significant that the Book of Mormon concern with Egypt is strictly cultural—it never mentions Pharaoh or speaks of Egyptian government, but only of Egyptian culture and especially language. It makes it perfectly clear, however, that Egyptian was for Lehi a *second* language, "for he having *been taught* in the language of the Egyptians, therefore he could read these engravings, and teach them to his children." (Mos. 1:4.) We have seen that Egyptian was taught to "Ethiopians, Syrians, and all other foreigners" in Lehi's day. Mormon tells us (Mor. 9:32-34) that the language of Lehi's descendants was not Hebrew or Egyptian but a mixture of both, both being corrupted in the process, so that "none other people knoweth our language," which would certainly not have been the case had they spoken only Hebrew. Ancient Hittite was just such a dual language. The reason "none other people knoweth *our* language" today is that English is the result of imposing cultivated French on native Saxon, just as cultivated Egyptian was imposed on native Hebrew in Lehi's Palestine. On a ceremonial dagger which with its handle of white gold reminds us of Laban's sword, we read the name *Ja'qoh-her*, "Jahveh is satisfied," a name which neatly combines Egyptian and Hebrew in a process of fusion for which a great deal of evidence now exists, and which had been in progress long before Lehi's day.[45]

It was common in ancient as in modern languages to use one and the same word (e.g. Eng. "speech" Egypt. "ra") both for "utterance" and "language."[45a] When Nephi says, "after this manner was the language of my father in praising of his God," (I Ne. 1:15) he is not telling us what language his father spoke, but giving notice that he is quoting or paraphrasing an actual speech of his father. Likewise when he says, "I make a record in the language of my father," (*Ibid.*, 1:2) he says that he is going to quote or paraphrase a record actually written by his father. (*Ibid.*, 1:16.) He explains that his father wrote the record in Egyptian though it dealt with Jewish matters, but he never affirms that Egyptian was his father's native tongue.[46]

But it is not only a *dual* culture that is thus reflected in the Book of Mormon. The same mixture of types that turns up among the captives in Babylon is vividly depicted in the proper names of Lehi's descendants. The temptation to list a few of these here is too great to resist, and such a list furnishes a really helpful commentary on Lehi's own background. Hebrew and Egyptian names together make up the overwhelming majority and occur in about equal strength, which is exactly what one would expect from Mormon's claim that both languages were used among them, but Hittite, Arabic, and Ionian elements are not missing.

Some *Egyptian* names: *Aha* ("Warrior"), *Giddonah* (Eg. Djidewnah, i.e., Sidon), *Korihor* (Eg. Herihor, Khurhor, etc.), *Paanchi*



(Eg. Paankhi), *Pacumeni* (Eg. Pakamen, "Blind man," a proper name), *Laish* (Eg. Leshi, "Joy"), *Aminadab* (Eg. & Canaan. Aminathab-i), *Himni* (Eg. *Hmn*, a name of the hawk-god), *Zeniff* (Eg. Znb, Snb—very common, also Senep-ta), *Zemna-ri-hah* (Eg. Zmn-ha-re, the same elements in different order, a common Eg. practice), *Zenoch* (Eg. Zenekh, once a serpent-god), *Zeezr-om* and *Seezor-am* (Eg. Zozer, Zeser, etc.), *Ammon* (Eg. Amon, the commonest name in the Eg. Empire and also the Book of Mormon), *Pachus* (Eg. Pa-ks, Pach-qs), *Pahoran* (Eg. Pa-her-an, in its Canaan. form Pahura; in Eg. as Pa-her-y it fittingly means "the Syrian"), *Gimgim-no* (Eg. Kenkeme, cf. Kipkip in Nubia and Bibl. *No*-Amon "City of Amon"), *Morianton* (Eg. Maru-Aton), *Sinim* (Eg. Sanam, i.e. Napata), *Ziff* (Eg. Sepa in its Semit. form), *Sam* (Eg. Sam), *Ezias* (Eg. Azesha, Azizie), *Kish* (Eg. Kush, Kesh, etc.), *Hem* (Eg. Hem, "Servant"). The great frequency of the element *Mor-* in Book of Mormon proper names suits with the fact that in the Egyptian lists of Lieblein and Ranke the element *Mr* is, next to *Nfr* alone, also the commonest. The Book of Mormon names *Gidgiddoni* and *Gidgiddonah* have interesting resemblance to an Egyptian compound meaning, according to its ending, "Thoth hath said, He shall live," and "Thoth hath said, She shall live"; the Book of Mormon forms suggest "Thoth hath said I," and "we, shall live" respectively.[47] *Nephi*, of course, has a wealth of Egyptian possibilities.[48]

Since the Old Testament was available to Joseph Smith, there is no point in listing Hebrew names, but their Book of Mormon *forms* are significant. The strong tendency in Book of Mormon names to end in *-iah* is very striking, since the vast majority of Hebrew names found at Lachish end the same way, indicating that *-iah* names were very fashionable in Lehi's day.[49] Non-Biblical Shallum and Mattaniah from Lachish suggests Book of Mormon Shelem and Mathonihah, while Hebrew names turned up on ancient jar handles from other places have a familiar Book of Mormon ring: Hezron, Mamshath, Ziph, Jether, Epher, Jalon, Ezer, Menahem, Lecah, Amnon, Zoheth, etc.,[50] would never be suspected if inserted into a list of Book of Mormon names. The Book of Mormon does give the right *type* of Hebrew name.

What comes as a surprise is that a number of Book of Mormon names are possibly Hittite and some of them are undoubtedly so. Thus while *Manti* suggests Eg. Monti, Manti, Menedi, etc., it also recalls the Egyptian name of a Hittite city, Manda, and a characteristic element of Hurrian names -anti, -andi, likewise fairly common in the Book of Mormon.[51] So likewise *Kumani, Kumen-onhi, Kish-kumen* (Eg. -Hitt. Kumani, an important city), *Seantum* (Eg.-Hitt. Sandon, Sandas), *Akish* (Eg.- Hitt. Akish, a name of Cyprus,) *Gadiandi* (Eg. for Hitt. city: Cadyanda).[52] Their Egyptian form shows that these names reached the people of Lehi not directly but through normal routes, though it has recently been noted that some of Lehi's important contemporaries in Israel were Hittites, and that Hittite settlements and names still survived in the hill country of Judah at that time.[53]

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The occurrence of the names *Timothy* and *Lachoneus* in the Book of Mormon is strictly in order. Since the fourteenth century B.C., at latest, Syria and Palestine had been in constant contact with the Aegean world,[54] and since the middle of the seventh century Greek mercenaries and merchants, closely bound to Egyptian interests (the best Egyptian mercenaries were Greeks), swarmed throughout the Near East.[55] Lehi's people, even apart from their mercantile activities, could not have avoided considerable contact with these people in Egypt and especially in Sidon, which Greek poets even in that day were celebrating as the great world center of trade. It is interesting to note in passing that Timothy is an Ionian name, since the Greeks in Palestine were Ionians (hence the Hebrew name for Greeks: "Sons of Javanim"), and—since "Lachoneus" means "a Laconian"—that the oldest Greek traders were Laconians, who left colonies in Cyprus (Book of Mormon Akish) and of course traded with Palestine.[56]

(*To be continued*)

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[1]Wm. F. Albright, *Archaeology and the Religion of Israel* (Baltimore, Johns Hopkins Press, 1942), p. 62

[2]*Id.*, p. 63

[3]J. Lieblein, *Handel und Schiffahrt auf dem Rothen Meere in Alten Zeiten* (Leipzig, 1886), p. 8

[4]Albright, *loc. cit.*

[5]H. G. Tomkins, in *PEFQ*, 1884, p. 54

[6]"Though archaeological research goes back over a century in Palestine and Syria, it is only since 1920 that our material has become sufficiently extensive and clearly enough interpreted to be of really decisive value." Albright, *op. cit.*, p. 37. We shall treat the chronological problem in our last article.

[7]J. W. Jack, "The Lachish Letters, their Date and Import," *PEFQ* 1938, p. 165

[8]In 1932 Mr. Kader returned to Palestine to get himself a wife. Though she has not, like her husband, traveled in the desert, Mrs. Kader's knowledge of the customs of Palestine is encyclopedic, and she has the uncanny memory of one who has never been handicapped with a knowledge of reading and writing.

[9]After they had failed in Jerusalem, Nephi's advice to his brethren was "therefore let us go down to the land of our father's inheritance. . . ." (I Ne. 3:16; 3:21.) "And it came to pass that we went down to the land of our inheritance." "To go down" in the Book of Mormon means to travel away from Jerusalem (*Ibid.*, 4:33-35), while to go up to the land" is to return to Jerusalem. (*Ibid.*, 3:9; 7:15.) *Down* and *up* have the same sense in Egyptian, *ha* meaning basically "to go down," but when applied to travel specifically "to go to Egypt," (A. Erman & H. Grapow, *Wörtenbuch der Aegyptischen Sprache*, 1928, II, 472-4); so in the Old Testament one "goes down into Egypt," (Gen. 12:10), and "up to Jerusalem . . . up out of the land of Egypt," (I Kings 12:28). So the Lachish letters: "Down went the commander . . . to Egypt" H. Torczyner, *The Lachish Letters* (Oxford, by the Trustees of Sir Henry Wellcome, 1938) p. 51 (No. 3). The elevation of Jerusalem was well appreciated by the Jews, as was the lowness of Egypt, and this fact lies behind the use of these expressions, always correct in the Book of Mormon. On the other hand in the Book of Mormon one simply goes "unto" a house within the city (I Ne. 3:4, 11), so that when the brothers "went down to the *land* of our inheritance . . . and after . . . went up again unto the house of Laban" (I Ne. 3:22f), it is perfectly clear that their property included land as well as a house and necessarily lay outside the city, as the terms "down" and "up" attest.

[10]J. A. Knudtzon, *Die El-Amarna-Tafeln* (Leipzig, 1915) I, 864-7, 872-5; for Bet-Ninib, *Id.* II, 876-7

[11]A. Alt, *"Die syrische Staatenwelt vor*



dem Einbruch der Assyrer," in *Zt-schr. der dt. Morgenl. Ges.* N.F. 13(88) 1934, pp. 247-9, cf. Wilh. Nowack, *Lehrbuch der Hebraeischen Archaeologie* (Freiburg, 1894), p. 194

[14]The parallel development of an original Athens embracing many small communities is described by G. Busolt, *Die Griechischen Staats-, Kriegs-, u. Privatalertuemer* (Noerdlingen, 1887), 106ff.

[15]Nowack, op. cit. p. 300f

[16]In *PEFQ* 1938, pp. 175f

[17]*Loc. cit.*, cf. W. Albright, "A Brief History of Judah from the Days of Josiah to Alexander the Great," *The Biblical Archaeologist* IX (Feb. 1946), p. 4

[18]Jack, *loc. cit.*; for a recent summary of the international situation cir. 600 B.C., beside the studies of Albright and Jack, see John Bright, "A New Letter in Aramaic written to a Pharaoh of Egypt," *The Biblical Archaeologist* XII (1949) pp. 49ff.

[19]". . . the artists no longer work only for the court and the temples; they had now to fill orders for a wealthy bourgeoisie. . . . " A. Moret, *Histoire de L'Orient* (Paris, Presses Universitaires, 1941) II, 727f; cf. J. Breasted, *A History of Egypt* (N. Y. Scribner's, 1909), p. 548. From 663 to 539 B.C. Egypt enjoyed unbroken peace.

[20]Breasted, *op. cit.*, p. 577

[21]Albright, *Archaeol. & the Religion of Israel*, p. 69; Ed. Meyer, *Geschichte des Altertums* (1928) II.1.98

[22]E. Meyer, *op. cit.*, I:2, 260; II:1, 98, 135. The "prince kings" of Tyre and Sidon "accumulated great wealth and could afford the benefits of Egyptian culture," in their business of transporting the goods of the princes of Syria and Palestine, whose "figs, wine, honey, oil, fruit trees, corn and cattle," was the source of their wealth, Georg Steindorff, *Egypt*, N.Y., J. J. Augustin, 1943) p. 64. The economy of these great Palestinian estates is described by Ph. J. Baldensperger, "The Immovable East," *PEFQ* 1908, 290-6, and 1918, 121f

[23]The rapidly deteriorating situation is described by Albright, in *The Biblical Archaeologist* IX (1946), 2-4, see n. 15-16 above

[24]Jerem, 43:10-13; 44:1-30; 46:11-26

[25]J. W. Jack, in *PEFQ* 1938, 177-9

[26]Albright, *op. cit.*, p. 4

[27]*Id.*, p. 6. It was not until 1925 that it became certain "that Tyre actually fell," according to Albright, "The Seal of Eliakim, etc." *Jnl. of Biblical Literature* 51(1932), pp. 94f

[28]Jack, *op. cit.*, p. 178

[29]Such was the theory of D. L. Risdon, discussed by Sir Arthur Keith, "The Men of Lachish," *PEFQ* 1940, 7f

[30]J. L. Starkey, "Lachish as Illustrating Bible History," *PEFQ* 1937, 177-8, notes from the findings "the confidence that the masses (at Lachish) had in the household gods of Egypt," and "the preponderance of Egyptian thought" in general. For evidence of strong Egyptian influence, A. Rowe, "Excavations at Beisan . . ." *PEFQ* 1928, 73ff; R. D. Barnett, "Phoenician and Syrian Ivory Carving," *PEFQ* 1939, 4-6, noting, 7f, competition with Hittite and Mycenaean influences; J. W. Crowfoot & G. M. Crowfoot, "The Ivories from Samaria," *PEFQ* 1933, 7ff: these ivories, found in the "palaces of the kings of Israel" (p. 22), and carved between 885 and 705 B. C. (p. 18), all show a marked "debt to Egypt," as does the earlier art of Solomon's type, which seems out and out Egyptian. C. Torrey, "A Hebrew Seal from the Reign of Ahaz," *BASOR* 79, 27f. Military dependence on Egypt as indicated in the Lachish Letters is confirmed by a new find, J. Bright. "A New Letter in Aramaic written to a Pharaoh of Egypt," *The Biblical Archaeologist* XII (1949) 46-48, and H. L. Ginsberg, "An Aramaic Contemporary of the Lachish Letters," *BASOR* 111 (1948) 24-27. On absence of Babylonian influence, see A. S. Yahuda, *The Accuracy of the Bible* (London, Heinemann, 1934) p. XXIX; S. L. Caiger, *Bible and Spade* (Oxford Univ., 1936) pp. 83f, 91f

[31]A. H. Sayce, "The Jerusalem Sealings on Jar Handles," *PEFQ* 1927, 216f; J. G. Duncan, "Excavation of Eastern Hill of Jerusalem," *PEFQ* 1925, 19f

[32]A. Cowley, *Aramaic Papyri of the Fifth Century B. C.* (Oxford, 1923), p. 120: "Already in the days of the kings of Egypt our fathers had built that temple in Yeb . . ." etc. These papyri "have shed undreamed-of light on some of the darkest areas of Jewish history." Says Albright, *Archaeol. & the Relig. of Is.*, p. 41.

[33]"The language of the Pentateuch . . . cannot be explained except as a new creation of a common Hebrew-Egyptian environment, when the Hebrews lived for a long period in constant and most intimate contact with the Egyptians," thus A. S. Yahuda, *The Accuracy of the Bible*, xxv. See especially by the same author, *"The Language of the Pentateuch in its Relation to Egyptian I"* (Oxford, 1933) pp. XXXII-XXXV, and *passim.*

[34]W. F. Albright, "The Egyptian Empire in Asia in the Twenty-first Century B.C." *Jnl. of the Pal. Or. Soc.* VIII (1928), 226, 223ff, cf. Albright, "Palestine in the Earliest Historical Period," *J. Pal. Or. Soc.* II, 110-138

[35]"It is often maintained that there was no Egyptian Empire in Asia during the twelfth century . . . this entirely erroneous conception . . . is due exclusively to lack

(*Continued on following page*)

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of adequate excavation in Palestine and Syria." Albright, *Jnl. Pal. Or. Soc.* VIII, 227

[34]D. G. Hogarth, "Egyptian Empire in Asia," *Journal of Egyptian Archaeology* 1 (1914), p. 9. Egypt's dominion in Asia fluctuated between second and third degree empire and nothing at all, *id.*, pp. 12-13

[35]The exact nature and degree of Egyptian control in Palestine in the later period is still disputed, the subject is discussed in Breasted, *History of Egypt*, pp. 516, 518f, 526, 529 ("Solomon was evidently an Egyptian vassal . . . "), 580, and by A. S. Cook in the *Cambridge Ancient History* III, 250, 256, 257f, 261, 295-9

[36]Hogarth, *op. cit.* I, 13-14: Egyptian cultural influence was "most active from the tenth to the seventh centuries B. C." "Egyptian civilization was one to be aped and admired," says Cook, *CAH* III, 257. Even "the Davidic state owed its administrative organization largely to Egyptian models . . . "Albright, *Archaeol. & Relig. of Is.*, p. 108; the same writer discussed the weakness of Egypt in the later period in "Egypt and the Early History of the Negeb," *Jnl. Pal. Or. Soc.* IV (1924) 144ff

[37]Though the statement seems to apply to Syrians within Egypt, it illustrates the cultural contact and the cultural ascendancy of Egypt, H. Frankfort, "Egypt and Syria in the First Intermediate Period," *Jnl. Egypt Archaeol.* XII (1926), 96

[38]A. Moret, *Hist. de l'Orient* II, 787, citing his *Frgs. des Maximes d'Ani*

[39]Meyer, *op. cit.*, II:1, 132; this was under Amenemhet III "the initiation of an attempt to assimilate the Syrians to the Egyptians through the education of the princely youth of the former on the Nile," Hogarth, *Jnl. Eg. Arch.* I, 12

[40]We shall deal with Wenamon below

[41]W. Albright, "King Joiachim in Exile," *Biblical Archaeologist* V (Dec. 1942), p. 51

[42]*CAH* III, 256

[43]Meyer, *op. cit.*, 1:2, 156

[44]See note 20 above. The only other source of great wealth in Israel would be money-changing or banking, but to engage in that Lehi would have to have lived in the city itself, which he did not (above, n. 9).

[45]Meyer, *op. cit.*, I:2, 297. The contact of the two languages produced the phenomena which are the subject of W. F. Albright, *The Vocalization of Egyptian Syllabic Orthography* (New Haven, Am. Or. Soc., 1934)

[45a]Yahuda, *Language of the Pentateuch*, etc., p. 51. This double usage of the word "language" does *not* occur in Hebrew, and its frequent occurrence in the Book of Mormon is plain indication that Egyptian and not Hebrew is the language of the plates.

[46]The clause in I Ne. 1:2 which begins "which consist of . . . " does not refer back to "language" or "father," of course, but to "record." The other two are syntactically possible but don't make sense: a language does not consist of a language, but a record does. The sentence is awkward English, but like hundreds in the Book of Mormon is a perfect parallel to the familiar Semitic *hal* construction. The ordinary construction in almost any ancient classical language would be "I make an in-the-language-of-my-father record, which consists, etc."

[47]Hermann Ranke, *Die aegyptischen Personnamen* (Hamburg, 1934) 412, Nos. 8 and 9

[48]Not heretofore noted is Nfy, borne by an Egyptian captain, S.K.R. Glanville, "The Letters of Ahmose of Peniate," *Jnl. Eg. Arch.* XIV, 304, line 10. To the names cited by me in THE IMPROVEMENT ERA, 51 (Apr. 1948) p. 203, may be added the *Pa-nepi* of the Greek inscriptions, which represents an original *Nihpi*, with a movable "h" according to W. Spiegelberg, "The God Panepi," *Jnl. Eg. Arch.* XII (1926) p. 35. The other names in the list may be found in Ranke, *op. cit.*, J. Lieblein, *Dictionnaire de Noms Hieroglyphiques* (Christiania, 1871), and scattered throughout the *Journal of Egyptian Archaeology*.

[49]H. Torczyner, *The Lachish Letters*, p. 198. We are following the spelling used by Torczyner in his text rather than in his list

[50]R. A. S. Macalister, "The Craftsmen's Guild of the Tribe of Judah," *PEFQ* 1905, 328ff.

[51]E. A. Speiser, *Introduction to Hurrian*, in *Annual of Am. Schools of Or. Research* XX (1940), index. But J. D. C. Lieblein, *Schiffarht am Rothen Meere*, p. 143 finds the Anti name in the far south, and in *Videnskabs-Selskabet Forhandl.* Aar 1910, No. 1 (Christiania, 1911) shows that it means "incense." Other Egypto-Hittite names may be found in *Jnl. Eg. Arch.* X, 108ff, 113; XI, 20 (Cadyanda), 31; XVII, 27-29, 43 (Sandon); 35, 38, 40 (Akish).

[52]The Hittite names are all treated in articles in *JEA*: Manda and Kumani in S. Smith, Kizzuwadna X (1924). 133 and 108ff, resp.; Sandon and Akish in G. A. Wainwright, Keftiu XVIII 27-29, 43, 35, 38, 40; Cadyanda is mentioned by La Mayer and J. Garstang, XI, 24

[53]E. O. Forrer, "The Hittites in Palestine," *PEFQ* 1937, 100f, 114f

[54]R. H. Pfeiffer, "Hebrews and Greeks before Alexander," *Jnl. Bibl. Lit.* LVI (1937), 91-94, 101; W. F. Albright, "A colony of Cretan Mercenaries on the Coast of the Negeb," *Jnl. Pal. Or. Soc.* I (1921) 187-194; J. G. Milne, "Trade between Greece and Egypt before Alexander the Great," *Jnl. Eg. Arch.* XXV (1939) 178f. F. B. Welch, "The Influence of Aegean Civilization on South Palestine," *PEFQ* 1900, 342ff.

[55]At Tel-el-Hesy, just west of Lachish, "the Greek influence begins at 700, and continues to the top of the town . . . " W. M. F. Petrie, in *PEFQ* 1900, 235; D. G. Hogarth, "Alexander in Egypt and some Consequences," *Jnl. Eg. Arch.* II (1915) Milne, *op. cit.*, p. 180f; Nelson Gluek, *BASOR* 80 (1940) p. 3; *BASOR* 83 (1941) 25-29

[56]Meyer, G.d.A. II:1, 553

THE MISSIONARIES

(*Continued from page* 26)

hunger, and homesickness for the things that make life for the rest of us stable and comfortable and secure. They cannot possibly know before starting forth just what temptations, difficulties, and hardships they will meet. Talking with returned missionaries can but give faint indication of what may be ahead; for one thing, conditions vary in different parts of the country and the world, and no two missions are alike. Circumstances vary with each missionary who sets forth; for another thing, certain conditions of living, certain rebuffs and frustrations are infinitely more trying and exhausting for some than for others. If a new missionary kneels in prayer at the sacrament meeting on Sunday with strain showing in his face and voice and drops of perspiration on his forehead, you may be sure there is an inner cry for strength going up that is desperate and real. If these sensitive boys can be made strong in the Lord their God, as they can be, they in turn will be especially cognizant of the needs of others. Growth comes to these missionaries in hard and proving ways. Some may suffer from the rudeness, the bitterness, the lack of comprehension on the part of those they meet concerning the reasons why they are either Latter-day Saints or on a mission, but I am convinced that greater pain comes from more insidious foes.

Most missionaries seem to come from families that have an unusually closely knit relationship. Separation from such a home, where sheltering love has encompassed them from birth, is not easy. Neither is the absence of the expression of close human affection to which they have been accustomed. It is all part of the security and happiness, along with music and books and dates and sports, that they have left behind them. At times the tug of everything represented by the word "home" is not easy to withstand. Then, too, there is a new discipline and a new arduousness to life. There is constant study, all along one line.

They learn, finally, what we all must learn—that there are many things that cannot be evaluated in definite terms, and that this is especially true in the matter of Christian influence; that where one sows another reaps is just as much a fact today as in the days of Paul. With some people God seems to work slowly—with others it is as if an instant miracle came to pass. With some, only a light veil seems to come between them and the truth of God. With others, it is as if

a heavy curtain hung before their faces, making them wish that they could take it in their hands and rend it asunder.

We realize that against the background of eternity our span of life here is exceedingly short. That fact on the one hand makes for tremendous urgency — on the other, for great patience. Somewhere between, the balance must be maintained. If God directs and guides us in all our ways, it will be. What a powerful sense of steadiness is given to us in the knowledge that we have eternity both behind and before us—that we are in the midst of a great, sweeping portion of time.

This, then, is a glimpse, almost a composite picture as it were, of some twenty missionaries of a great and living church. More of gaiety, more of charm should have played through the sentences I have written. Against the beauty of the sky at sunset one often sees flashes of lightning or touches of soft and tender color. So it is with these missionaries. In them the sunshine of joy and the shadows of suffering, and the qualities of humility and utter sureness of faith, of gentleness and a strength that is powerful, are intermingled. Along with a passion for the Lord their God they have compassionate love for all his children. Our hearts are grateful for these our brothers in Christ.

JOSEPHINE DONNA SMITH—INA COOLBRITH

(*Continued from page 27*)

California. Their guide over the high Sierras was the famous western Indian Scout, James Beckwith, or as some California historians' prefer to spell it, Beckwourth. He led them over a pass discovered and explored by him which still bears his name. Their train is said to have been the first to travel over this pass, which lies north of the present main highway, from Reno to Sacramento, and appears on road maps of California as Beckwourth Pass.

As they crossed the divide and came in sight of Sacramento valley, the poetic Beckwith placed the golden-haired Ina on the horse in front of him, so that she might be the *first* white person to enter California over this pass. Then, as they gazed at the distant valley of the Golden state, he said: "There, little girl, lies your kingdom."

How prophetic were his words! Did he know that this small, penniless girl, entering the Golden State, practically as an exile, was destined to become a highly honored lady of California?

Ina Coolbrith remained with her family for a time at Marysville, along the Sacramento River, about forty miles north of Sacramento. After one year they removed to the village of Los Angeles, now the great southern metropolis, and lived in an adobe cottage, shaded by Peruvian pepper trees.

She grew to be a tall, slender, beautiful woman. After a short marriage and the death of her only child, she went north and established herself in San Francisco. She had lost a wonderful father, a kind stepfather, and her only child. In her grief she turned to writing beautiful lyrical poetry, and to kindly and quietly advising and helping others. She was of that reserved New England type that does not waste words. She refused to talk of herself or her work. Her poems, her constant kindness and helpfulness, her beauty and majestic appearance spoke for her and insured her advancement.

She taught school for a time. She was librarian in the Oakland city library for eighteen years and assisted and encouraged many young people to read good books and build good character.

In San Francisco her home became the gathering place of poets and authors, educators and scientists, not only from California, but also from all over the globe. She was an editor of the *Overland Monthly*. She was the close associate and adviser of those who made the Golden Age of California literature, such as Bret Harte, Mark Twain, Joaquin Miller, C. W. Stoddard, John Muir, Prentice Mulford, Jack London. State and city officials came to her evening assemblies. She was elected to membership in many exclusive clubs and societies. One of these was the Society of Authors and Journalists of London, England.

In the 1906 earthquake and fire, her home was destroyed, and with it many of her manuscript poems and her unpublished *History of Western Literature*. Many priceless mementos were burned, such as letters from Tennyson, Whittier, and other noted authors and statesmen. She did not let this discourage her; she went right on with her work.

Mills College conferred the degree of Master of Arts on her in 1924. She was twice elected to write a commencement poem for the University of California. When Whittier published his *Songs of Three Centuries*, he included her poem, "When the Grass Shall Cover Me." Later he found that Ina Coolbrith was the author and invited her to visit him in New England.

Professor Charles Phillips of Notre Dame University, after her death, published a small volume of her poems. He said she was a true artist—a true poet, who accepted her talents as God-given and used them delicately and purposefully. He praised the beauty of two groups of her poems, *Wings of the Morning* and *Songs of the Golden Gate*.

During the Panama Pacific Exposition in San Francisco in 1915, she was elected president of the International Congress of Authors and Writers, which she had been organizing for four years, and during that congress she was formally crowned with laurel, as were the Greek heroes of old, by the famous Benjamin Ide Wheeler, president of the University of California. The state legislature had elected her poet laureate of California—the first time in American history that the title of poet laureate was conferred on any person. She was then seventy-four.

She passed away on February 29, 1928. After her decease, the legislature of California honored her memory by naming a prominent peak in the high Sierras, six miles south of where she entered California, Mount Ina Coolbrith.

J. Winter Smith, a grandson of the Prophet's brother, Samuel Harrison Smith, is vice president of

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the Ina Coolbrith Circle, an association of authors who organized in her honor and now meet monthly in the Sutro Library, San Francisco. He is a grandson of Mary Bailey, the close friend of Agnes Coolbrith. Both of these girls were baptized by Samuel H. Smith, and both married brothers of the Prophet. Mary Bailey married Samuel H. Smith who has many descendants in the Church today.

A verse by Ina Coolbrith entitled, "Life's Purpose," sums up her philosophy:

Life is not ours to shame nor ours to play,
Not ours in idle ease to dream away;
But ours for whatsoever work God sends,
For faithful service unto noble ends.

(*Continued from page* 35)

MISSION TO POLYNESIA

the Church leaders had to meet every day. Could he have fully understood these things, he would have understood why so few letters came.

In Tahiti, Addison again went to work in earnest, determined to devote every free minute to the preaching of the gospel until a passage home could be secured, but he was able to accomplish little because of the war still in progress between the French and the natives. October passed, and November and December. On January 1, 1847, the natives of the island began laying down their arms. In an address to a large number of them assembled in front of the council house, the French governor promised that the natives would be free to embrace the religion of their choice and that he would protect them from persecution from any source. Immediately afterwards natives from several parts of the island invited Addison to preach to them. On January 9 he left for the Tiarai district, forty miles east of Papeete. There he stayed most of the month, made many friends, and baptized more natives into the fold.

On February 6, he wrote:

> This is the birthday of my dear daughter, Ellen Sophronia. This is her fourth birthday that has passed away since I saw her last, nor have I had word from her since August 1844 and whether she or any of the other members of my family are now living is all unknown to me. By the last accounts from Nauvoo, a part of the Church had been butchered, and the rest were obliged to flee to California to safety. A part of it, I hear, has arrived there; but whether my poor fatherless family are among them or not the Lord knows, and as I have trusted them in his hands I will try to be reconciled. But my heart aches at the thought of their probable situation, and may he soon open the way that I may be on my way to them is my daily prayer, and I will not cease till I see them.

The following day Addison organized a branch of the Church at Tiarai and ordained a priest and two deacons. The branch was made up of twenty-six persons. All of this work was accomplished in spite of the fact that a "continual stream of evil reports" against the Church continued to pour in to the island through American newspapers. Commenting on his health and general situation during this period, Addison wrote:

> I am now enjoying good health, but when I boarded with Brother Lincoln at Papeete he set a good table in American style. The food was most foreign. I enjoyed my food least while there than I have any portion of time since I left home. Native food agrees with me far better. While I was there I was much troubled with indigestion and heartburn, and I lost flesh, but now I am gaining it again. How little man needs to make him more happy, when he once knows it, than he can be with much. While there a mahogany table was spread with every necessary dish filled with various kinds of meat, puddings, cakes, pies, and sweet meats; but my appetite was so poor that many times I could not go to the table to taste of it. But here a knife, fork, and spoon with some coconut shells on some leaves spread on the hay that is in place of a floor composes my whole table furniture.

There seemed to be no question in Addison's mind as to where he should return. Since many of the Saints, he had learned, were in "California" he concluded that he must look for his family there. So when an opportunity arose to sail for Hawaii and perhaps to San Francisco, he eagerly accepted it. The captain was his old friend, Sajot, with whom he had sailed in the islands. The boat was the *Providence*, the passage was fifty dollars to Hawaii. Fourteen persons made up the party. The captain, two mates, an Englishman, an Italian, two Sandwich Islanders, and two Tuamotu natives comprised the crew. There were five passengers. Most of the day of the 28th of March, 1847, the party spent on board the ship, waiting for favorable wind. At three o'clock in the afternoon the wind from the ocean ceased, a brisk land breeze came up, and the *Providence* sailed out through the pass in the reef. Addison was at last on his way home.

(*To be continued*)

Evidences and Reconciliations

(*Concluded from page* 42)

The relative location of Independence and that of Adam-ondi-Ahman corroborate the Bible. After the so-called "Fall," Adam and Eve were driven out of the garden and a flaming sword "placed at the *East* to keep the way of the tree of life."[9] Apparently Adam and Eve entered the country *east* of the garden.

Now Adam-ondi-Ahman is about seventy miles northeast of the city of Independence. If our first progenitors settled at Adam-ondi-Ahman, it is more than likely that the people as they increased settled along the course of the Mississippi basin. Noah probably built the Ark near the river. When the flood came, it floated easily into the ocean, to the Asiatic continent where Noah and his family began again the work commenced by Adam.

Joseph Smith probably gave final answer to the question concerning the location of the Garden of Eden. Scientific men are divided in their opinion as to where the human race began; but their increasing evidence seems to lean towards America, as revealed to Joseph Smith.—*J. A. W.*

[9] Genesis 3:24

The Handout Diet

(*Continued from page 37*)

superior to pasteurized milk, raw milk from an unknown or questionable source should not be used. The same applies to cheeses. Milk products from cows fed on fresh pasturage are best.

WHOLE GRAINS: Whole grain bread and cereals should be used exclusively. White flour is the end-product after having milled out of the wheat berry virtually all of its vitamin, mineral, and superior protein content, as well as its roughage. All of these are most necessary for adequate nutrition, especially since nearly 50% of our national dietary comes from grain products. ('Enriched' flour is not a substitute.) For best results whole grain flour should be used within forty-eight hours after it is ground. It should be fresh. What has been said about the wheat pertains also to other grains. Home-size flour mills are now available.

MEATS: These should be used sparingly, especially during the warm months of the year. As a rule, the organs (such as the liver), are superior to the ordinary muscle cuts of the animal. The fresh product is best. Frozen products are preferable to processed and canned meats. Usually meat is better broiled than fried. FISH is a desirable meat food. NUT MEATS and NUT BUTTERS likewise are desirable. Vegetable proteins—peas, lentils, beans, and especially soy beans are excellent protein foods. Protein must be eaten daily for body building.

TOTAL ABSTINENCE from alcoholic beverages, caffeinated beverages (including all cola drinks) and tobacco cannot too strongly be urged. And in light of recent nutritional research we may well include many highly refined food products in this same category. Highly seasoned foods also should be avoided.

The foregoing diet may be adjusted to the needs of almost all patients. For example, for those requiring a "smooth" diet, (tempo-

(*Concluded on following page*)



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THE HANDOUT DIET

(Continued from preceding page)

rarily or more permanently), one of the liquefiers on the market may be used to finely triturate foods before serving . . . such as vegetables, fruits, nuts, and even meats, whether these be served raw or cooked. Incidentally, these liquefiers are most useful in preparing baby foods, making it possible to get away from canned foods in baby's diet. This is a financial as well as a nutritional advantage.

For the "reducing" diet, skim milk and cottage cheese may be prescribed instead of whole milk and cream cheeses. The intake of grain products may be adjusted to the caloric allowance, and such products as nuts, raisins, figs, dates, etc., and honey, be curtailed. Similar restrictions may be made for the "diabetic" diet. Adjustments in the opposite direction meet the needs of the "High Caloric Diet." Similar adjustments will result in the "high protein" diet, the "low protein" diet, etc. Foods to which the individual is allergic are to be avoided, but should on occasion be tried again, especially after following this diet. Allergies may, and do, change when the body is properly nourished. It is thought that but few dietary prescriptions cannot be met by the use—with necessary modifications as indicated—of the "handout" diet, and that its simplicity is its true and greatest value.

Finally, it is felt that the "handout" diet, if adopted as a permanent pattern of dietary regimen, will go far toward not only restoring a state of good health in the individual, but protecting and preserving it as well.

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TWENTY YEARS IN THE CZECHOSLOVAKIAN MISSION

(Continued from page 33)

message in Czechoslovakia was discussed. Of the twentieth anniversary meetings, President Toronto said:

I do not recall in my experience in Czechoslovakia that we have ever had a richer outpouring of the Spirit of the Lord. It was truly a glorious time for all who had the opportunity to participate.

Even then there was a shadow in the background of things to come for the missionaries laboring in Czechoslovakia. More recently, newspaper clippings have brought the welfare of these missionaries to the minds of the Church membership generally.

The Associated Press, in a news dispatch dated Prague, November 16, reported:

The president of the Church of Jesus Christ of Latter-day Saints mission in Czechoslovakia said Wednesday night eleven American Mormon missionaries have been ordered out of the country by the Communist-led government since May, five of them in recent days.

Six already have gone. The other five are still in the country awaiting a decision on their appeal to the minister of the interior.

Five days later, the United Press said:

PRAGUE, November 21: The Czech government has expelled four more American Mormon missionaries, Wallace Toronto, president of the mission here disclosed Monday.

That brought to ten the number of Mormons ousted since last spring. Twenty-one remain.

President David O. McKay of the First Presidency was immediately informed as these news dispatches came from the teletypes. On

seeing the Associated Press report, partially printed above, he said:

Owing to the misunderstanding on the part of some officers of the true purpose of the missionaries in Czechoslovakia, two or three of our elders have had their applications refused for renewal on their permits to remain in the country. However, several missionaries have received permits valid to 1951, and others have been given temporary permits until permanent ones can be issued. Our missionaries are instructed to take no part in political controversies.

After reading the later dispatch, he said:

Because of the difficulty in getting anything out of Prague, we have not sufficient data on which to base any decision until further information is received.

On December 18, the Associated Press reported from Prague the "expulsion" of the twelfth L. D. S. missionary.

Understanding Youth

(*Continued from page 29*)

with other youths, driving a car, and taking care of finances and handling all preparations and arrangements. He may want to launch out into business ventures, with little or no experience. He may fail financially, but the value accrues in the experience gained. The solidarity and cooperative spirit of the family is often disrupted while the adolescent is in this phase of his development. He wants to "strike out" on his own, and sometimes no amount of parental persuasion will prevent him.

Instead of enjoying family outings as in childhood, boys and girls will often prefer to be with their friends. The family car, which formerly meant a drive for all members of the household on a Saturday afternoon, may leave the premises minus the adolescents. Parents need to prepare themselves for this and accept with as much poise as possible the fact that at times Jane and Jimmy actually prefer the companionship of their teen-age friends. The parents are the vulnerable parties in this instance because of the habitual attitude of having their offspring within arm's reach. The twinges of pain, disappointment, or alarm which the parent first feels

(*Continued on following page*)



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UNDERSTANDING YOUTH

(Concluded from preceding page)

should be salved over with new interests; and when the personally satisfying childhood dependence is no longer called upon, the understanding parent will have some hobby or long-deferred activity in which to busy himself. Parents may cling to their children too long and hamper the personal development so needed for successful adulthood. Dr. Reynold Jensen, famous child psychiatrist, says there is usually trouble if the parent "holds the child too close, too tight, too long."

The third concept,— that of bringing about a satisfactory relationship with the opposite sex, also finds some parental fears in the picture. Boys and girls should be given the opportunity to mix socially with one another in well-planned and well-supervised dances, parties and entertainments. The settings for these contacts can be fairly well provided by our religious institutions, if they are alert to the needs of youth. The Sunday Schools of our Church offer comprehensive classes with course content geared to the modern concepts of youth. The Mutual Improvement Associations are planned with the needs of youth in mind, and the activities are wholesome and efficacious in socializing the maturing individual.

Last, the adolescent "must effect an integration in his personality for mature responsibility." The integration mentioned actually has to be effected by the youth himself, that is, unless his efforts are hampered by too much parental help. Many mothers, through zeal and desire for their children's success, over-emphasize routine matters. An instance of this is the mother who assumes the responsibility herself of getting an eighteen-year-old young man out of bed and to a college class on time. An exhausting ritual of calling, pleading, and urging goes into the morning routine. Will he ever assume adult responsibility if someone else never fails to do it for him? If mothers would allow boys and girls to accept the day's challenge, by doing the simple task of calling them once, much irritation would be avoided.

THE confidence of the father in a youth is another factor which helps to foster maturity; it is the wise father who gives and expects responsibility. Parents must learn to stand aside, allow mistakes to be made without repeated reference to them. One adolescent girl stated to a counselor that she was thrilled to be asked to choose her own bedroom decorations and furnishings: "I was hasty in some decisions about color schemes, and I learned more, living in that room, than if it had been arranged by the best interior decorator in the city. . . . I suppose everything, even wallpaper, needs some forethought and planning!" Adult integration was taking place, but without the opportunity it never could have come about.

We see then, that patience, forbearance, amusement, exasperation, enthusiasm—all these and more go into our attitudes toward adolescent youth. If, on personal examination, we recognize that we have more condemnation than acceptance, let us look at ourselves. We love each young man, and yet we fear him; we condemn him, yet we admire him. Let us give him the chance to become an adult. He is, after all, the hope of the future.

THIS TIME—OR NEVER

(Continued from page 25)

a veteran of thirty-three months' service in the Pacific during the last war. "I have never seen a narrower escape or a more thrilling rescue," he said.

Because Wayne was a Scout, word of the rescue soon reached the National Council, Boy Scouts of America. They investigated. They found that this was one of the bravest rescues recorded in all the annals of scouting.

In thirty-nine years the National Council had awarded only four Gold Medals with Crossed Palms. They decided to give the fifth one to Wayne. The award was presented to Wayne in behalf of the National Court of Honor by Elder Ezra Taft Benson of the Council of the Twelve, at the annual meeting of the Salt Lake Council.

Shortly after the rescue, Mayor Earl J. Glade of Salt Lake City had a special medal struck for the youth. It was presented during ceremonies planned for the occasion.

"The more than eleven thousand Scouts and Scouters of the Salt Lake Council salute Explorer Wayne Freckleton," said D. E. Hammond, Scout Executive, when he first received word that the honor had come to the local Scout. "He has brought honor and distinction to Utah through this act of great heroism shown in the thrilling rescue. His Scout pals and friends enthusiastically and admiringly congratulate him for this achievement. We congratulate his parents. He truly lived up to the tenth Scout law.

"In spite of fear, for surely he must have faced the danger of the treacherous river with penetrating fear, he had the courage and training to plunge into this onrushing stream three times before he could manage to reach and rescue the drowning man," he said.

Additional honor came in the form of a commendation from President George Albert Smith: "We are proud whenever our boys do a thing of this kind and are grateful that Wayne succeeded and that a life was not lost.

"The training that is given in scouting is intended to qualify our young men for performing just such heroic acts and always to BE PREPARED whenever an emergency arises."

Wayne gives this Boy Scout training full credit for his success in the rescue effort. He started in the program as a tenderfoot at the age of twelve, became progressively a second class, first class, star, and life Scout. At the present time he has thirteen merit badges, including ten of the required ones for

the eagle badge, and he is still working to attain that rank.

In the Exploring program he has reached the rank of Woodsman. He is active in the leadership of scouting in the Edison Ward of the Pioneer Stake.

Hunting, fishing, and chess are the principal hobbies of this young man. He owns a shotgun, a deer rifle, and his father says he owns, by virtue of possession most of the time, the family .22. He has a complete fishing outfit and loves fishing as much as hunting.

While the saving of a life was the important phase of this incident, as also was the act of bravery demonstrated in the rescue, the national recognition received by the young man from Utah is also significant. The citation written by the world-famous men on the National Court of Honor is something of which all members of his state and Church can be proud.

Because only five Scouts in fifteen million have been awarded this medal, Wayne became not only one in a million but literally one in three million when the Gold Medal with Crossed Palms was pinned on him by Elder Benson.

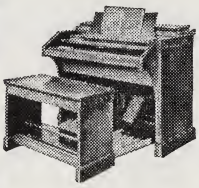
What Shall I Talk About?

(*Concluded from page* 17)

sermon in sacrament meeting, we'll probably have time to trace its entire history as the instrument of God's authority here on earth. But if we're giving a two-and-one-half minute talk in Sunday School, such a topic would be impossible. We should have to limit it to one small phase of the subject, such as a description of the restoration to Joseph Smith.

In choosing a topic we must consider the occasion on which we are to speak. And the final question we should ask ourselves is, "Is my subject in good taste?"

Choosing the best possible topic is an important part of the speech process. It is a powerful factor in our success or failure. But it is not the simple process that many people think it is. We must consider our own interests and training, beliefs, interests, training, and objectives of our listeners, as well as the time limits, purpose, and atmosphere of the occasion.



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Your Page AND OURS

"Speak the Speech"

NOTHING reflects one's culture quite so readily as the language one uses—and the voice one uses to express one's ideas. Not long ago the word *massacre* was pronounced as if the *cre* rhymed with the word *free*. This word and *sepulchre* and *theatre*—if it is spelled that way—are all pronounced as if they were spelled *er*.—*M. C. J.*

November 15, 1949
Salt Lake City, Utah

Dear Editors:

MY foster son, Eagle Scout Don Lee, and I wish to thank you for allowing space in the October ERA for the story "The Summit Was His Goal" by Forace Green. Also I wish to quote from a letter received by Don from Mrs. Leon D. King, Ogden, Utah. "The South Ogden Stake is presenting its speech festival the evening of December 4th. One of the features of this festival will be the retelling of your story, as it appeared in the October ERA." Then follows an invitation for Don and myself to be present at the festival which we hope to do.

Don Lee and I have shared each other's joys and sorrows for many years, and I hope to be able to carry on and help this boy until he becomes self-sustaining and can lead a happy normal life.

Anna Rosenkilde

Marjorie Somers Scheuer has called to the attention of the ERA editorial staff the error in the spelling of her name in the November issue. Her contribution was the lovely and stirring poem "Michelangelo" which was featured as a frontispiece. We are deeply regretful that this error occurred.

ADDRESSES OF L.D.S. SERVICEMEN'S HOMES

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THE LIGHT TOUCH

A disgruntled schoolteacher resigned after making this comment: "In public schools today the teacher is afraid of the principal; the principals are afraid of the superintendents; the superintendents are afraid of the school board; the boards are afraid of the parents; the parents are afraid of the children; and the children are afraid of nobody."

Imitation is the sincerest form of robbery.

The trouble with a man who has an open mind is that he doesn't usually keep a closed mouth.

A successful author is one who can make glaring mistakes in grammar and thereby cause them to come into good usage.

A good way to widen out the old "straight-and-narrow path" would be for more people to walk on it.

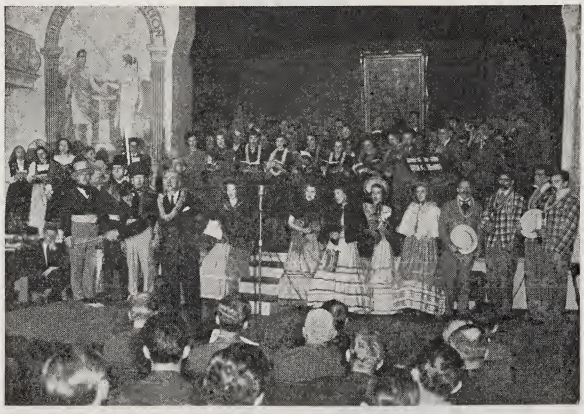
Don't keep telling the lady you are unworthy of her. Let it be a complete surprise.

The absent-minded professor's physician advised him to "look out for yourself." So each day the professor went to the window at about four o'clock and looked out, because he usually came home about that time.

RECREATIONAL SONGS READY FOR CHURCH USE

How delightful and essential to have a recreational songbook that will bring variety and fun to the auxiliary organizations of the Church! On October 19, 1949, in Barratt Hall, the new "Recreational Songs" was introduced to the field in a thrilling manner by J. Spencer Cornwall, who has done a tremendous job in gathering, editing, harmonizing, and presenting the more than two hundred songs included in it. The book fills a long-felt need in the Church. Fun and opportunity for the development of imaginative play can take place in a thoroughly cultured manner. Elder Cornwall showed how the songs could be used dramatically, combining the effective use of community singing and solo, duet, or quartet work, using costume effects to enhance the interest.

"Recreational Songs" includes almost any known variety of song; for instance, there are folk songs from Czechoslovakia, Denmark, England, France, Germany, Hawaii, Ireland, Italy, Holland, Russia, Sweden, Scotland, Spain, Mexico, Switzerland, and Wales, as well as Western and Negro folk songs; there are also songs for Christmas, songs of master composers, favorite old songs, Gilbert and Sullivan airs; there are, moreover, nonsense songs, barber shop songs, and songs that particularly lend themselves to community singing; there are in addition pioneer songs and M.I.A. songs. And in each of these classifications there is infinite variety of the kind of song—and with imagination the music director can make this book the basis for many stirring experiences in the lives of those who come to him for leadership.—M. C. J.



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